

The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., October 1, 1931

NEW SERIES
VOLUME XXXIII. No. 40

It is reported that the church at Tchula has called Rev. I. F. Metts of Goodman.

Canada has a tariff on fiction magazines of fifteen cents a pound.

Scott County Association holds two days according to the printed programs at Hopewell Church, Oct. 8-9.

Norway and Sweden follow Great Britain in going off the gold standard to prevent the export of gold.

Brother A. R. Adams conducted a week's meeting at Moselle, in which there were 8 added to the church on profession of faith, all of them grown people.

Dr. A. T. Cinnamond writes that the Kosciusko Association meets at Carson Ridge Church near Ethel Friday, Oct. 9. Representatives of denominational interests cordially invited.

Dr. E. F. Wright of West Point reminds us that Clay County Association meets with Antioch Church near Montpelier Oct. 6-7. Evangelism and the Every Member Canvass will be emphasized in the program.

One of the greatest dangers to democratic government in this country is the efforts of special groups to secure legislation in their own interest irrespective of the common good. Government by "blocs" can never be anything but dangerous, whether these blocs are formed along race lines, or occupation or any financial interest. A tariff in the interest of special groups, or laws specifically favoring capitalists or labor or soldiers or farmers as such is like taking poison into the system.

—BR—

ORPHANAGE NEWS ITEMS

Within the month from August 15 to September 15, the Orphanage was asked to take about 125 children, most of these in very destitute conditions. Week before last alone we were asked to take 12 families, including about 35 children. Of course, we cannot assume the responsibility of caring for all of these children, and we ask our friends to be patient and considerate of us in asking that we take children.

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The Thanksgiving cars will run as usual this year. The schedule has already been received over the G. M. & N. System, and we expect to receive some of the other schedules within the next few days. We expect to have ample time to advertise the schedules.

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Recently the Board of Trustees authorized considerable repairs on some of the buildings. It was discovered that some of the walls were apt to fall at any time, imperiling the lives of the children. Also, some fire escapes and laundry machinery were authorized, but no improvements except temporary and absolute necessities are being made.

—Winnie Haimes, Reporter.

Brookhaven W. M. U. special offering to State Missions was even \$100.

It is said that fewer than one out of twelve people in New York City are Protestants. Truly a great mission field.

Pastor E. E. Huntsberry begins his meeting at West Monroe, La., Nov. 8, having Dr. J. W. Mayfield and Singer O. J. Thompson to assist.

Pastor W. E. Hathorn resigns at Hammond, La., and will teach in the public schools of the city. He is an alumnus of Mississippi College and took his M.A. degree at Vanderbilt.

The New Outlook, a religious paper of Toronto, says that the Canadian drink bill is mounting year by year. But some Americans want the Canadian system of liquor control and there's a reason.

Ghandi is shrewd enough to strike a bargain in clothes in spite of his nakedness. He agreed with Manchester spinners that he would favor a tariff on goods from all other places if these manufacturers would favor his policy for India.

The Sanford Brown, Jr., Post of the American Legion in Kansas City recently built and dedicated a beautiful memorial shaft to the memory of Capt. Brown, who lost his life in France during the World War. He was a son of Dr. Brown, editor of the Word and Way.

It was to the credit of the Mississippi members of the American Legion that in the National Convention in Detroit they voted against the resolution which was passed opening the way for a return of liquor manufacture. It certainly was not to the credit of the American Legion that such a resolution got through.

Brother W. S. Allen sends in a list of subscribers from Bay St. Louis which he says is nearly one hundred per cent. For this he says credit is due to Mrs. Allen and we sincerely thank her. He believes that the reading of the Record will bring a new day in his church. He says truly, "I know from experience that The Baptist Record is the best friend a pastor has. When the people take it and read it, he doesn't have half the trouble he has without it".

Pastor W. S. Allen writes a most interesting and appealing letter about his work at Pass Christian. The Lord has greatly blessed him in this mission field, the greatest mission field in Mississippi, he says. He says that many times his heart grows sick over the sin and wickedness on the coast, where the Convention Board is doing what it can with the limited funds in hand. He says, "I am trying to live the gospel among these people as well as preach it". He is distressed that there is a debt of \$2,000 on the church building which the membership is unable to meet, and is praying that help may come in some way. Ninety-five per cent of the people in Pass Christian are Catholics or under the influence of the Catholic Church. He asks that earnest prayer be made to God for his work.

MUSINGS OF A CHUMP

I have been meditating quite a bit lately. Just pondering over this question. Is it any worse for a preacher not to pay his bills than it is for a church not to pay her bills? Now a Baptist church is composed of persons who claim they have been born again, regenerated,—sons of God. This is a mighty big claim and gives us reason to expect great things of them. The pastor can not pay his bills unless the church members furnish the money for the church to pay him. Our pastor owes some bills long past due and deacon Jones says he is disgracing our church, but good deacon Jones seems to forget that the church owes the pastor ten times as much as the pastor owes in the community. The good deacon is six months in arrears to the church but O. K. on his new car. Who is doing the disgracing?

Yours truly,

—A. Chump.

"THE GIRDLE OF TRUTH"

(Being the second in series of the Knight-Errant of the kingdom of God, by Rev. J. L. Boyd, on Eph. 6:10-20.)

Ephesians is one of Paul's Epistles of the captivity. The apostle is chained to a Roman soldier while in prison at Rome, and in his communication with the Christians of the outside world he seeks to encourage them in their conflict with the allied powers of sin by exhorting them to "put on the whole armour of God". The Roman soldier sits for a picture as the veteran Christian missionary, with masterful skill, paints the individual Christian going forth to battle panoplied with complete armour.

"Stand, therefore, having your loins girt about with truth," says he. Now, standing up for truth and right is much easier when one is flanked on either side by companions standing for the same thing. When others flee, our hearts grow faint; but when others take a stand with us, our courage is bolstered. It is difficult to say, "No", on being tempted to do even that which we know to be wrong, when all are saying, "Oh, every body is doing it." The Christian who dares to be a Daniel, standing alone if need be, is the Knight-Errant of the kingdom of God. We are reminded of Joshua, the sterling leader of Israel, who said, "Choose ye this day whom ye will serve . . . But as for me and my house, we will serve the Lord". And Patrick Henry, facing the most momentous issue of his life and the life of his compatriots, when he cried before signing the Declaration of Independence, "I know not what course others may take, but as for me, give me liberty or give me death!"

In order for the Christian to cope with the powers of evil and to emerge victorious from the conflict, he must first "be girt about with truth". What is the meaning of TRUTH in this passage? It is not the revealed will of God; as the Old Testament is God's "truth enfolded", and the New Testament is his "truth unfolded". It has no reference to a creed or confession of faith. In the passage before us TRUTH means truthfulness, integrity, sincerity. Its opposite is sham, veneer, hypocrisy, make-believe. The first essential to success in the Christian's life is that he or she be sincere. One cannot be two-faced and win, in the long run. To attempt to be what we know that we are not is to array our own consciences against us, and this is the beginning of one's downfall. Hypocrisy was the thing most despised by Jesus Christ while he walked here among men, and for this he pronounced upon the scribes and Pharisees who practiced this despicable sin the most scathing denunciation that ever fell from lips, either human or divine. One needs but to read the twenty-third chapter of the gospel of Matthew to feel the withering verbal blows of our Lord in an ever increasing crescendo, upon the practitioners of sham of his day. Eight times, in rapid and emphatic succession, he repeated these awful words, "Woe unto you, scribes and Pharisees, hypocrites!" And he follows these with the saying, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

The girdle gives agility and freedom to the warrior, as well as grace and comeliness to his deportment. So do truthfulness, sincerity, integrity, and veracity to the Christian. These give him confidence; and confidence, together with self-respect, supplies the spirit to overcome. And a good beginning more often makes for a good ending. Whereas, on the other hand, sham, veneer, hypocrisy, and make-believe in religion is not only shameful; it is positively hurtful to the person who seeks thus to deceive his fellowman. One cannot deceive his fellows long, nor can he deceive himself at all. And to fare forth into the conflicts of life with one's conscience registering against him is to invite defeat and ignoble disaster.

We conclude, therefore, since this virtue of truthfulness, sincerity, and integrity is designated as first to be girt on by the Christian warrior, that it is of primary importance. And above all and first of all should a Christian be without guile and free from deceit. With this element in one's life being evident, success is assured, other things being equal.

A NEW WRINKLE

Some of our churches, across the river, have introduced something new under the sun, in the way of Baptist church government.

The church has an executive committee, composed of deacons, trustees and finance committee. All business must be brought before the executive committee before it is brought to the attention of the congregation. If this august body rules that any item of business should not be brought to the attention of the church, the matter is ended, and the church is none the wiser. There is no exception to this rule.

This, as a form of government, is a bureaucracy, hierarchy and oligarchy—three in one. Baptist churches have long boasted of their churches being pure democracies, but a church that is governed by an executive committee, has fully forfeited its claim to a New Testament form of church government.

For the past few decades the trend of Baptists has been in the direction of centralization. Whether this tendency will finally result in the death of the democratic government of our churches, remains to be seen. That we have gone a long way in the wrong direction, will be generally admitted.

One evidence of centralization is manifest in the rule, that no matter, however important, can be brought before the Southern Baptist Convention, until passed on by a committee. That this is an infringement on the right rights of the messengers, is too obvious to demand proof. With equal propriety, the convention might rule that all nominations for office must be ruled on by a committee, before being voted on by the body. Government, by committees, is directly opposed to government by majorities.—American Baptist.

OUR TESTING TIME

Rev. A. R. Adams, Hattiesburg, Miss.

One great Protestant denomination reports seven thousand ministers out of employment and over six thousand closed churches and blames the "hard times" for this lamentable state of affairs. Others attribute it to the "weakness of Protestantism" and point out the fact that not a single Catholic church has closed its doors. We are in the midst of an appalling spiritual depression. We are being "weighed in the balance and found wanting" and we must "repent and do our first works" or God will "remove our candlestick out of its place". Hundreds of churches are not willing to make an effort to carry on the Lord's work. The writer knows of, at least, three experienced and successful ministers willing to take a church, or group of churches regardless of the salary they are able to pay. Doubtless there are many others "standing idle" who would go with no thought of remuneration if our churches would call them. "O Lord revive Thy work".

THE SOUTHERN BAPTIST EVERY MEMBER CANVASS

AN EVERY MEMBER CANVASS OF EVERY MISSIONARY BAPTIST MEMBER IN EVERY MISSIONARY BAPTIST CHURCH FOR EVERY MISSIONARY BAPTIST CAUSE ON NOVEMBER 29TH TO DECEMBER 6TH TO WORK OF THE LOCAL CHURCH AND THE COOPERATIVE WORK OF SOUTHERN BAPTISTS.

Ye shall be witnesses unto Christ from where you are, unto everywhere you are not—and, only, —by cooperation.

Origin Of The Every Member Canvass
The present every member canvass program of Southern Baptists had its united origin of concerted action in the Southern Baptist Convention last May. It seemed to have been Spirit-inspired.

The Object

The object of the every member canvass is to obtain a pledge from every Baptist member for the local work of the church and for every cause which Southern missionary Baptist churches are obligated to support, which are State, Home and Foreign Missions, Christian Education, Aged and needy preachers, Hospitals and Orphanages.

The Time

The time set for making the pledge is November 29th to December 6th inclusive.

Financial Goal

The financial goal for Southern Baptists is \$40,000,000.00; \$31,000,000.00 of which is for work in the local churches; \$9,000,000.00 for State, Southwide and Worldwide work. Southern Baptists gave last year for local and denominational work \$39,337,148.00.

No Apportionments; But Prayer and Conscience

The amount agreed upon for Southern Baptists has not been apportioned to the states; neither have apportionments been made to the various churches within the states.

The church member is asked to make his pledging a matter of earnest prayer; remembering that the lowest amount named in the Bible as representing man's obligation to God is one-tenth of his income.

Unified Budget

The recommendation for Mississippi Baptists calls for a unified budget; that is, the member makes one single pledge for all work. The church then reports the total amount pledged for all causes, local and otherwise, stating also what part of the amount pledged will be used by the church for its home uses, and what part will be sent to the State Board office for denominational work.

Allocations

1. The State Convention, or its Board, will then apportion to State and Southwide denominational work the combined amounts pledged by the churches for such work. The division at present is 55% for State work and 45% for Southwide work.

2. The Southern Baptist Convention apportionments to the interests beyond the State, limits the amounts sent to the Executive Committee by the various states. The division at present is:

Foreign Missions	50%
Home Missions	23 1/3%
Relief and Annuity Board	7%
Education Board	3 1/3%
Sou. Baptist Theological Sem.	3 1/3%
Southwestern Seminary	5 1/15%
Baptist Bible Institute	3 9/10%
W. M. U. Training School	8/15%
American Bap. Theological Sem.	1%
New Orleans Baptist Hospital	2 1/2%

3. The State Convention, or its Board, apportionments the 55% used within Mississippi. The present division is:

State Missions	18%
Christian Education	28 3/4%

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Housetop and Inner Chamber

Four were received for baptism at Parkway Church of Jackson on Sunday.

B. M. Wilzer, a Jew, was recently ordained to the ministry by First Church, San Marcos, Texas.

It looks like a few brethren who were called to preach the gospel are getting the spelling confused with golfpel.

Congratulations to Editor Solomon. The Florida Baptist Witness received more than 1,000 new subscribers in one week.

Dr. H. W. Tribble has returned to the Seminary at Louisville, to the chair of Theology, after a sabbatic year spent in Europe.

Mr. Wyatt Hunter of the Mississippi Sunday School forces, spent a week recently helping the Sunday School work in Illinois.

On his thirty-fifth anniversary as pastor of First Church, Dallas, fifty-eight were present who heard his first sermon as pastor here.

Mr. Ford requires every one of his married workmen to have a garden. If necessary he furnishes the land and horticultural adviser.

Editor L. M. Sipes of the Baptist Advance becomes pastor of Pulaski Heights Church in Little Rock, but continues his connection with the paper.

Since going to Highland Church, Montgomery, Alabama, last May Dr. Charles F. Leek has welcomed 42 new members. There are 2,500 actual prospects.

Rev. C. J. Olander and wife of Brandon are rejoicing in the coming of twin boys to their home. The more preachers sons the better world we will have.

Don't forget that the Every-Member Canvass Nov. 29-Dec. 6 is intended to take care of the local expenses of the church as well as the denominational program.

Brother T. E. Spencer of Moss Point says that Jackson County Association meets at Wade Church Tuesday, Oct. 13, instead of Oct. 10 as previously announced.

Pastor H. T. McLaurin offered his resignation at Picayune on last Sunday effective Nov. 1. We hope some good church in Mississippi may secure his services without delay.

Kagawa says that in Japan sermons that are not illustrated by sacrificial service sound in the ears of the young men like whistling wind. Maybe it is true in America too.

Miss Eva Mildred Sanders of Roanoke, Va., sailed for Africa in September, going as a missionary sent by the Special Lottie Moon fund of the Virginia Baptist women.

Calvary Church of Jackson is conducting the annual Teacher Training Course this week. Mr. E. C. Williams and Miss Cameron of the state forces assisting their local workers.

If prohibition causes depression in the United States, what is the matter with the rest of the world? If the return of liquor will help unemployment, why doesn't it work elsewhere?

Had good day Sunday: Preached at New Zion in the morning, baptized 2 at Oak Grove and ordained 3 deacons and received one by letter. I'm giving Hebron B. Y. P. U. the Manual course. —Jas. A. Chapman.

The special offer of The Baptist Record for four months for fifty cents is appealing to many with whom money is short. This offer is continued only through October, and we hope you will let all the people know about it. The only way they can know is through you.

Pastor D. A. (Scotchie) McCall had a good beginning for the meeting at Griffith Memorial Church of Jackson Sunday. Brother W. W. Grafton of Coldwater is in charge of the music.

Prof. E. O. Sellers says the Baptist Bible Institute opened fine on Sept. 22. Students from sixteen southern states and six foreign countries enrolled; about the same number as last year.

When Mississippi brethren feel like we are staggering under debt, it might relieve their feelings to remember that Baptists in Arkansas and North Carolina owe fully a million each.

The Western Recorder and The Christian Index are both warning the denominational leaders the danger of issuing papers which necessarily weaken or compete with the state denominational papers.

Mayor Key of Atlanta was compelled to give up teaching a Methodist Sunday School class named for him, because of his repeated attacks on the prohibition law. Some things besides liquor have a kick in them.

Dr. W. W. Hamilton of the Baptist Bible Institute says that the newest Baptist church in New Orleans, recently organized as a result of mission work by the students in the B. B. I., has five deacons of five different nationalities.

The Booneville Independent reports a successful get-together meeting at the Baptist church last week. There was a good program of music, speech making and good fellowship. The Lacey family won the prize for having the largest family representation.

Recently Mr. Shouse, chairman of the National Democratic Executive Committee, undertook to prepare a wet plank for the Democratic platform in 1932. Mr. Raskob is the largest contributor to the Association Against the Eighteenth Amendment. Our poor little donkey seems to be getting webb footed.

Was not Carlyle right when he said, "The man who cannot wonder, who does not habitually wonder and worship, were he president of innumerable royal societies, and carried the epitome of all laboratories and observatories with their results in his single head, is but a pair of spectacles behind which there is no eye"? And was not Emerson right when he declared that "no greater calamity can befall a nation than its loss of worship"?—Ex.

On Sunday night at the close of the meeting in Clinton there were 22 baptized, twelve girls, nine boys and one young man. One other awaits baptism. Altogether 119 were added to the church. At the evening service the Lord's supper was observed and the hand of fellowship given those who had been received during the meeting. It was in many ways a great meeting. Pastor B. H. Lovelace preached the third series of sermons in revivals in the nine years of his pastorate. There was good cooperation on the part of the membership generally. The meeting continued for eight days. There was a fine consecration service Sunday morning.

We cannot conceive of a Christian who does not desire the spread of the gospel, and the sharing of all its blessings with others. This desire must have purpose and expression or it is of no use and perishes. Southern Baptists have a great plan and program for giving the gospel to a lost world at home and abroad. Those who join in it are fellow-helpers to the truth. Those who do not join in are doing nothing to fulfill the commission of Jesus. May the Spirit of God be breathed upon us now to awaken and enlist all our people in this great enterprise. The Every-Member Canvass furnishes an opportunity for every one of us to participate. Don't neglect it.

The church at Ecru goes from one half to one fourth time and Pastor H. G. West will give one Sunday to Plantersville.

It is significant that a business man in Jackson a few days ago expressed a wish to lend some money to the Baptist Convention Board, because he thought it would be safer there than in a bank. Banks have been looked upon as high and mighty, but 100 of them have failed to one Baptist institution.

The pastor and congregation are rejoicing over the fine growth and spirit of the Yazoo City Baptist Church. A special week of revival services conducted by the pastor resulted in large attendance at all services and some sixteen new members added to the membership. The pastor, Dr. Webb Brame, is completing his ninth year with this church.

No man or woman is seeking first the kingdom of God and his righteousness who reads the daily paper and does not read the religious paper. In saying this we have no word of criticism of the daily paper or the reading of it. We believe it is a great institution and a necessity to civic and business life. But we do not believe anybody has a right to put things secular before things religious.

Dr. R. B. Gunter had a busy day at Laurel Sunday, preaching at First Church Sunday morning and at Second Ave. Church Sunday night, and addressing a meeting Sunday afternoon of the representatives of churches in Jones County. These meetings were in the interest of the Every Member Canvass. Dr. Gunter reports the outlook most hopeful as the churches and pastors are taking their work seriously and joyously. There has been good improvement in the past year and the future is hopeful.

Pastor Boyce Taylor has resigned at Murray, Ky., after more than thirty years of service. He is one of the most vigorous men we know with a vital, courageous message. He says he expects to live and die in Murray. He is still interested in the Bible School, colportage, evangelism, missions and in publishing News and Truths. Personally he is the greatest missionary force we know, and his church reminds one of the Clarendon Street Church of Boston, where Dr. A. J. Gordon was pastor.

Rev. L. S. Cole, pastor First Baptist Church of Marks, Miss., was in and said because of the general financial conditions their church unanimously decided to go to half time in service, and, of course, in pay. This was at the request of the pastor. They have preaching on the first and third Sundays, which would give the second and fourth open for other work. This condition is due to the low price of cotton and their heavy debt on their church building. The pastor and church as a whole, are willing to sacrifice together to take care of their local church debt.

In preparation for a three weeks' revival to begin September 28th, 1931, at the First Baptist Church, Shreveport, Louisiana, M. E. Dodd, Pastor, the forty-two deacons conducted each a twenty minute prayer service at the church beginning at six o'clock in the morning of Wednesday, September 23rd, 1931, continuing all day long and ending with a great all-church meeting led by the pastor from 8 to 9 in the evening. Over 1,100 of the 4,000 members attended one or more of these forty-two sessions during the day. Dr. J. C. Massee of Boston will preach during the revival.

On Tuesday of last week Mrs. Landrum of Clinton was brought to the Baptist Hospital in Jackson and underwent an emergency operation. Because of her age the operation is serious. Her husband is very ill at home, too sick even to know the condition of his beloved companion. These dear people are among the choicest saints we know and have been blessed of God in the rearing of a large family who are an honor to their name and are among the Lord's faithful servants. Among them a daughter who is missionary in Brazil, two sons who are ministers, a daughter the wife of a minister, and others rendering good service to the cause.

Editorials

A BIBLE INSTANCE OF OVERPRODUCTION

The world is probably now convinced that there can be "too much of a good thing". We have heard more in the past two years of overproduction in wheat and cotton than ever in the world's history before. These are the two staple articles of food and clothing, and strange to say the world is suffering from having too much to eat and too much to wear, while millions of people are suffering hunger, and many as winter returns will be without sufficient clothing. There was never a more practical paradox.

It may be profitable to examine a case of overproduction about which the Bible tells us. You will find the account of it in the eleventh chapter of Numbers. There we are told that "the people were as murmurers, speaking evil in the ears of Jehovah". And even after God had shown his displeasure and destroyed many of them, "the mixed multitude that was among them" started trouble again by complaining about what they had to eat. The dissatisfaction spread and soon the children of Israel were crying like children. They wanted "flesh to eat". "We remember the fish we did eat in Egypt for nought, the cucumbers, the melons, leeks and garlic; there is nothing at all save this manna to look upon".

Moses carried the complaint to the Lord and added some of his own about how he was not responsible for these people being in the world; why should he have to look after them. "I am not able to bear all this people alone, because it is too heavy for me. Kill me, I pray thee out of hand".

Then the Lord provided a plan to relieve Moses by the appointment of seventy elders, and told him because the people had complained and lusted after the fleshpots of Egypt, he would give them what they wanted till they were sick of it. They have cried for flesh and they shall have it till it comes out of their nostrils and becomes loathsome to them, "because that ye have rejected Jehovah who is among you and have wept before him".

Then comes the wind from Jehovah which floods the camp with quails and kept the people busy for thirty-six hours gathering them up. But "while the flesh was yet between their teeth, ere it was chewed the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague. They buried the people that lusted".

The lessons of this story are too plain to need drawing out at length. Get them in these few words. The trouble started because of the mixed multitude. It is the unsaved members of the church who are the beginning of most of our difficulties and troubles. Judas started the grumbling about the waste of ointment and the others took it up.

We have had many complaints about privations and hard-times before we had anything to complain of. All that was necessary to start murmuring in many churches was to call for a collection. People were not satisfied with the necessities of life, they lusted for luxuries. They were not content with making a living, they wanted to make money. We talked and complained about crop failures until the Lord sent so much wheat and cotton that it is profitless.

The cure for all this is humbling ourselves before God, confessing our sin, returning to him, forsaking sin and using what He gives us for His service. A million bales of cotton sent to clothe the naked in China, and a hundred million bushels of wheat given to feed the starving in that country would mightily lighten the depression at home. We are suffering from having too much. A boy with a dozen green apples had better not eat them all himself.

And Mississippi, like several other southern states, is to have an extra session of the legislature. This is the fifth session in four years, because of the financial emergency. An effort will be made to reduce the cotton acreage for the next two years.

HUMILITY

Humility and meekness are commonly associated. Humility describes the proper attitude of man toward God. Meekness indicates the proper attitude of man toward his fellows. Humility is probably derived from the Latin word which means ground or earth, and indicates the estate of man as distinguished from heaven, the place where God dwells. So that humility contrasts the estate of man with the character and nature of God. Jesus said "Ye are from beneath; I am from above". Paul says "the first man is of the earth earthy; the second man is of heaven". So that humility is an attitude of mind in man toward God that befits his station.

This Christian quality is sorely discounted today, and men are seeking to get as far away from it as possible. It has been a good while since the story went the round about a Negro meeting a stranger and asking him if he were not a preacher. The stranger answered that he was, and asked why the Negro took him for a preacher. And received the reply, "Because you look so simple". This was the Negro's way of describing the attitude of humility which shows itself in gentleness and meekness. Haven't we preachers gotten a good way from this nowadays? We somehow pride ourselves on not looking like a preacher. But if a preacher is a Christian par excellence, it ought somehow to show in his face, as well as in his voice and conduct.

People and nations who refuse to recognize God, have a low estimate of humility. To them it is hardly more than being pusillanimous, and leads others to despise those who possess the quality of humility. But it is still true as Jesus said, "That which is highly esteemed among men is an abomination in the sight of God".

Humility is the foundation stone of all excellence in Christian character. If it is essentially the right attitude toward God, then we cannot make any progress in Christian attainment or service without it. It is close akin to reverence, only humility is consciousness of our own unworthiness, while reverence is consciousness of the worthiness of God. There can be no approach to God other than in the spirit of humility. God rejecteth the proud, but giveth grace to the humble. It is well to remember this in prayer, not that we may imitate the manner of humility but that we may truly come with an humble and contrite heart. God cannot deal with us on any other basis, and will not. To do otherwise would be to ignore all the facts and violate all truth.

All the superstructure of Christian character is reared on the foundation of humility. To begin anywhere else is to ignore God and be false to all the facts concerning our relationship to him. As God cannot deal with us on any other basis than the essential facts of our being and His, so it will be impossible to be filled unto all the fulness of God until we are emptied of self and self esteem.

Right attitude toward our fellowmen waits on this attitude of humility toward God. There can be no meekness without it. There can be no gentleness, patience, forbearance, tenderness, sympathy, love. These are all rooted in humility or the right attitude toward God; the consciousness of our sin, our unworthiness, weakness, ignorance, as contrasted with the excellence of God. No man can be superior among his fellowmen who has a real acquaintance with God. A preacher's message never falls so flat and powerless as when humility is lacking. And it will inevitably show in his manner.

W. O. Blount, formerly in Mississippi, becomes pastor at Wilson, N. C.

These are busy and strenuous days for all workers at Baptist Headquarters. Associations are meeting from half a dozen to a dozen a week. Some one representative or more goes to each one, and tries to keep up with all the regular work beside. Some work all day and travel at night. If the brethren over the state realized what a strain all these people work under, surely there would be no hesitancy about cooperating to make the work effective.

BELIEVE IN GOD A MESSAGE FOR THE TIMES

Jesus was talking to the disciples when their minds and hearts were disturbed. Everything seemed to be going blank or black. All they had built their hopes on seemed crumbling under their feet. Their world was disintegrating, for it had been centering in Jesus, and he was telling them that he was going to leave them. What would they do? Which way would they turn? Back to the old life seemed an utter disappointment, and forward seemed impossible. Jesus is talking with them now the last time. Before morning the little company would be broken up and scattered. The end was darkness.

But Jesus is calm and confident. He would comfort their hearts. Let not your heart be troubled: Believe in God; believe also in me. Now is the time to trust. If religion is of any account it is when we are in trouble. If God is God and Jesus is His Son, then there is a safe haven in the storm, and a light in the darkness. Then is the time to summon all the resources of faith and say in the teeth of distress: Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid? . . . For in the day of trouble will he keep me secretly in his pavilion: In the court of his tabernacle will he hide me. He will lift me up upon a rock. And now shall my head be lifted up above mine enemies round about me; and I will offer in his tabernacle sacrifices of joy. I will sing, yea, I will sing praises unto Jehovah.

In the times of trouble our religion which had been more or less a matter of tradition, or intellectual assent, or theological formula, must be put to practical experiment. It becomes personal, practical, experimental. We put ourselves and God to the test. Religion is for a time like this. And the basis and substance of religion is the exercise of personal faith in God and in Jesus Christ. Jesus sums it all up in the sentences: Believe in God; believe also in me.

It makes little difference whether we translate it in the indicative mood, ye believe in God, or in the imperative mood, believe in God, though we prefer the latter. The meaning and the purpose are the same. It throws us back on God. And how restful we find Him. But Jesus does not hesitate to put himself in the same relationship to them as God, "Believe also in me". We are able to find God through Christ, in Christ. There is no other way. This is not said in defense of any theological position, but because it is the only practical way of faith in God.

There are many troubled souls today; many anxious about the future. The clouds hang heavy on our horizon. The one steadfast being in the Universe is God. The one steadying thing in the world is faith in Him. We are secure if we have put our trust in Him. No evil can come to one who trusts Him. No good thing is withheld from those who lean upon Him. The one thing we need now to do is Believe in God. It is a very practical, personal and pungent thing. It is taking hold upon Him and waiting till the light comes and the storm is over. Let us see to it that we take Jesus at his word, and believe in God.

Jesus talking with Martha when her soul was agitated and in agony laid down certain facts or truths which ought to comfort her heart. But it is not the teaching of the truth that saves. It is not the hearing of it that gives peace; but the believing of it. So when he had said, "He that believeth on me though he were dead yet shall he live; and he that liveth and believeth on me shall never die"; he then looked straight in her face and said "Believest thou this?"

We have talked much about faith, it is well that a time has come when it must be put to use.

The greatest need of the world today is a genuine demonstration of Christianity, one who lives the Christian life day by day in every relationship and out to the last limit. Paul exhorted the Romans to present their bodies to God that they might prove or demonstrate what is the will of God, the good, the well-pleasing, the perfect.

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B. Y. P. U Brookhaven, McComb, Fir Columbus, Fir

LIKE A WATERED GARDEN

To one who has not seen, amidst a barren waste, a strip of country made lush and fruitful by irrigation, it is difficult to realize the force of these words used by Isaiah, "Thou shalt be like a watered garden, and like a spring of water, whose waters fail not"; or the similar words in Jeremiah, "Their soul shall be as a watered garden; and they shall not sorrow any more at all".

There are places in the Rocky Mountain region, like those in the semi-desert places of Palestine, where barren wastes look down on a plain which has been made into fertile gardens or fields or orchards by the streams of water that have been turned upon them by a system of irrigation. Literally the desert has been made to blossom as the rose.

It is just such a situation as this which Isaiah and Jeremiah, speaking for God, have selected as the symbol of a soul or a nation into which the streams of spiritual life have been turned from their source in God, through the channels of grace and obedience. Take the verse as it occurs in its setting in the fifty-eighth chapter of Isaiah. He describes the people first in formal observance of religious ceremonies. They are going through the routine of worship and profess to be following in the teaching of His word. They have a measure of pleasure or pride in attendance upon the house of God and in the possession of His word. But they realize that they are getting little or nothing out of their religion. "Wherefore have we fasted, they say, and thou seest not?"

God answers their query. They have no spiritual satisfactions; they are conscious that God is making no response to their religious performances. And God tells them why. Their religion is all a church religion. It is having no effect in the ordering of their daily lives. What God wants is to "loose the bonds of wickedness, to undo the bands of the yoke, and let the oppressed go free, to deal thy bread to the hungry, and bring the poor that are cast out to thy house. Then shall thy light break forth as the morning and thy healing shall spring forth speedily. Then shalt thou call and Jehovah will answer; thou shalt cry and he shall say, Here am I".

There is more of the same sort in the same chapter, "And Jehovah shall guide thee continually, and satisfy thy soul in drought, and make strong thy bones, and thou shalt be like a watered garden".

We know of no assurance or experience that is more needed today. All recognize that the world is suffering from a spiritual famine. In many places are dryness and barrenness. But the fountains of God's mercy and grace have not failed. The soul of those who keep the avenues of grace open may today rejoice in His strength and live beautiful and fruitful lives. There was never more need of it than now. And the way is open to each of us.

Some one recently asked a man who is known far and wide for great spiritual power, what was the secret of his perennial strength; to which he replied that for many years the throne of Grace had been open to him.

SUNDAY SCHOOL ATTENDANCE SEPTEMBER 27, 1931

Jacks, First Church.....	691
Jackson, Calvary Church.....	861
Jackson, Griffith Memorial Church.....	425
Jacks, Davis Memorial Church.....	368
Jackson, Parkway Church.....	185
Jackson, Northside Church.....	65
Jackson, East Jackson Church.....	49
Clinton Church.....	295
Meridian, First Church.....	697
Offering \$41.84	
Columbus, First Church.....	806
McComb, First Church.....	547
Offering \$111.75	
Brookhaven, First Church.....	547
Offering \$65.00	
B. Y. P. U. Attendance September 27, 1931	
Brookhaven, First Church.....	180
McComb, First Church.....	137
Columbus, First Church.....	213

Convention Board Department

R. B. GUNTER, Corresponding Secretary

THE PROGRESS OF THE EVERY MEMBER CANVASS

The State Organization for the Southwide every member canvass is as follows: R. B. Gunter, General Director; J. E. Byrd, Chairman of the Speakers' Bureau; E. C. Williams, Publicity Director; Miss Fannie Traylor, Representative of woman's work; Auber J. Wilds, B. Y. P. U. Representative.

We have the following Associational Directors: Lafayette County Association—Frank M. Purser, Oxford.

Grenada County Association—Harvey Gray, Grenada, R. No. 5.

Noxubee County Association—W. E. Hardy, Shuqualak.

Yalobusha County Association—Kermit H. Cofer, Water Valley.

Monroe County Association—John F. Measells, Amory.

Prentiss County Association—A. M. Overton, Baldwyn.

Alcorn County Association—M. M. Elledge, Corinth.

Union County Association—J. P. Kirkland, New Albany.

Pontotoc County Association—A. L. Goodrich, Pontotoc.

Lebanon Association—Gaines Hightower, Hattiesburg.

Pearl River County Association—H. T. McLaurin, Picayune.

Rankin County Association—B. A. McCullough, Florence.

Neshoba County Association—L. T. Grantham, Philadelphia.

Choctaw County Association—H. L. Rhodes, Ackerman.

Bolivar County Association—R. E. Jackson, Cleveland.

Franklin County Association—Eugene I. Farr, Roxie.

Tallahatchie County Association—Mrs. Vira Rice, Charleston.

Kemper County Association—W. E. Martin, DeKalb.

Carroll County Association—L. D. Sellers, Carrollton.

Copiah County Association—T. W. Talkington, Crystal Springs.

Jones County Association—J. W. Fagan, Laurel.

Union Association—Lee McGowen, Lorman.

Scott County Association—W. L. Meadows, Morton.

Chickasaw County Association—W. C. Stewart, Houston.

Lawrence County Association—D. O. Horne, Monticello.

Perry County Association—E. C. Fischel, Rich-ton.

Holmes County Association—J. S. Riser, Jr., Du-rant.

George County Association—G. S. Jenkins, Luce-dale.

Harrison County Association—B. L. Davis, Gulf-port.

Marion County Association—Bryan Simmons, Co-lumbia, R. No. 1.

Deer Creek Association—John D. Davis, Green-ville.

Panola County Association—W. E. Lee, Como.

Leflore County Association—Madison Flowers, Schlater.

Greene County Association—W. E. Stewart, Leakesville.

Leake County Association—J. H. Street, Harper-ville.

Walthall County Association—Homer A. Scott, Tylertown.

Simpson County Association—J. P. Williams, Mendenhall.

Newton County Association—G. O. Parker, Union. Clarke County Association—E. C. Hendrick, Enterprise.

Hinds County Association—M. P. L. Berry, Clinton.

Jeff Davis County Association—I. L. Foster, Prentiss.

Jackson County Association—N. O. Patterson, Pascagoula.

Tate County Association—W. W. Grafton, Cold-water.

There are 70 district associations. Directors in 43 associations have already accepted. We are awaiting replies from 27 associations. 18 have sent in their Associational Organizations.

It is important that these organizations be completed at the earliest possible date. As soon as the Associational Organization shall have been completed, the next step will be for these Organizations to organize the local churches by first selecting a General Director in each church. The General Director will then complete his organization.

Stamps

Stamps can be had for stamping church calendars and bulletins with the date of the every member canvass. We request that all churches do this where they get out a bulletin in order to keep the date before the people.

October 7th

This has been named as the Day of Prayer in all Southern Baptist churches. It is under the control of the pastors, as pastors will make announcements and direct it as they see best in their respective churches. The degree of success is to be determined largely by the frequency and the character of praying.

State Mission Offerings

We would urge the various treasurers to send in promptly contributions made by the missionary societies and the Sunday schools for State Mission work. The Board is very much in need. If enough is sent in, we will pay some debts and stop some interest.

Emphasis Upon the Cooperative Program

Since practically all of the money that is now being contributed by the churches for denominational work is for the Cooperative Program and since the amounts are far short of our needs, there should be emphasis in two respects. First, those churches which are making contributions should enlist larger numbers of their membership and appeal for larger contributions from those who are giving, especially where they are simply marking time or giving so lightly. The other emphasis should be in those churches which are making no contributions at all. Dr. L. E. Barton, Montgomery, Alabama, Corresponding Secretary for Alabama, states that 1,866 churches in Alabama made no contributions during the month of August. He makes the further observation that this means that pastors in these churches are not making contributions and he believes that this is the reason for the indifference on the part of churches. "The shepherd goeth before his sheep." It may be that in some of these churches the pastor is not receiving his salary. He would come nearer receiving it should he push the Lord's work and enlist his people in mission work. But if he is receiving his salary, he should then set an example to the church by contributing a part of his salary for the work of the Kingdom. In a few instances, pastors have complained in Mississippi because they gave their tithe into the church for denominational work, but that the churches did not send it in to State Headquarters. We should be honest everywhere, but it would seem that the last place for being dishonest would be in the church, if any difference should be made. We should never complain because of financial depressions so long as we are not honest with the Lord.

Continued from page 2

Orphanage	4 1/2%
Jackson Hospital	2%
Memphis Hospital	1 1/2%
Ministerial Education	1 1/4%

Organizations Within the State

1. The State Organization consists of R. B. Gunter, General Director; J. E. Byrd, Chairman of Speakers Bureau; E. C. Williams, Publicity Director, assisting the General Director; and Auber J. Wilds and Miss Fannie Traylor. All communications concerning speakers should be addressed to J. E. Byrd, Box 520, Jackson, Mississippi, and communications concerning all other phases should be addressed to R. B. Gunter, same address.

2. The Associational Organization consists of General Director, one Pastor, one Layman, one W. M. U. representative, one B. Y. P. U. representative and one Sunday School representative. The General Director of the Association selects the other members of his organization and sends list of names to State Board office.

3. The Church Organization consists of a Pastor, a General Director, one Deacon, one W. M. U. representative, one B. Y. P. U. representative, and one Sunday School representative. The General Director selects the other members of his Organization and sends list of names to the Associational Director.

Pledge Cards

Pledge cards will be furnished free of charge to all churches, unless notified that they will not need them. Some churches print their own cards.

The single collection envelope has been recommended for Mississippi; but churches are free to choose. The Sunday School Board, Nashville, Tennessee, will supply churches.

Prayer

Wednesday, October 7th, has been designated as a day of prayer in all the churches for the every member canvass. The success of the canvass depends more largely upon prayer than upon any one, if not upon all, thing. Right praying will bring impressions of what the Lord would have us pledge. James Hudson Taylor, founder of the Inland China Mission, said he learned that he could move men through prayer to God.

A Roll of Those Who Pledge

We would recommend that each church make a roll of the names of all the members who pledge. There will be a place on the report card for the number. Some member of the church organization will fill out the card and send it to the Associational Organizer who will in turn send the results of the canvass to the State Board office.

Remember the pledge does not create the member's obligation; it is merely an acknowledgment of the obligation which already exists.

Reporting Results

Report promptly after December 6th the results of the canvass. To be ready to do this, canvass must be made on time.

It Is The Lord's Work

Remember this is the Lord's work. It should be conducted as becometh His children. The majority of the churches have left Him out of their plans for several years. He has been checking up on us and found us short in our contributions and has been withholding from us that which is our own because we were not faithful in that which was His. He is saying, "Return unto me and I will return unto you."

Duties of Associational W. M. U. Representative

Here are some suggestions which will perhaps help the Associational Representative to interest the churches in her Association: (1) by entering heartily into all the plans as agreed upon by the Association's committee; (2) by using her own missionary zeal and knowledge of the churches in the Association in her efforts to enlist them; (3) by emphasizing on all W. M. U. Associational programs the efforts of the Promotion Committee—An Every-Member Canvass in every Baptist church, with the tithe as the minimum; (4) by forming an Associational prayer-band of those who will unite with them in praying regularly and unitedly for God's guidance each step of the way.

Duties of Church W. M. U. Representative

Among the duties of such a Church W. M. U. Representative will doubtless be: (1) to enter heartily into all the plans as agreed upon by the church's committee; (2) by getting each W. M. U. Organization in her church to cooperate 100% in the Promotion plans of the church's committee; (3) to get each of these Organizations to emphasize tithing; (4) to form a prayer-band of those who will regularly and unitedly pray that every W. M. U. member among the women and young people will make a pledge in the Every Member Canvass and that a large per cent will agree to tithe.

Duties

1. The duties of the Executive Committee of the State Convention Board in connection with the Southern Baptist every member canvass.

It became the duty of the Executive Committee to select the State Organization, names of which have been given.

2. Duties of State Organization.

It became the duty of the State Organization first of all to organize the district associations. This was done by selecting an Associational Director in each district association and leaving him to select his associate members in his organization and to report same to the State Headquarters. In addition to this, it is the duty of the State Organization to see that speakers in the interest of the every member canvass are provided for the district associations, churches and other conferences which may be held throughout the State in the interest of the canvass. It is also the duty of the State Organization to direct the publicity for the canvass, furnishing to the Associational Organizations, as well as to the Church Organizations, the necessary information.

3. The duty of the Associational Organization.

As indicated above the first duty of the Associational Director is to select the other members of his Organization as indicated under the head of Organizations within the State. Next, it becomes his duty to select in each local church a General Director who will in turn select members for the local Church Organization as indicated in the reference given above concerning organizations within the State. The Associational Organization will also furnish to the local churches information which may be desired, receive the report of the local church organizations and furnish to the State office. Furthermore, the Associational Organization will furnish the necessary information to the local churches and likewise cooperate with the local churches in providing for and putting on the every member canvass at the proper time and will furnish reports to the State Board office after canvasses shall have been made.

5. Duties of the local Church Organization.

It will be the duty of the local Church Organization to familiarize the church membership with the every member canvass plan. This organization should also see that a suitable group of canvassers are selected to have charge of the canvass. Groups of the membership should be made by the organizations and furnished to the various canvassers.

Reports

The Church Organization should report to the Associational Organization, giving names of members of their Organization. The Associational Organization should report to Headquarters, giving Church Organizations as well as Associational Organizations. Blanks will be furnished for these reports.

The local Church Organization should report to the Associational Director following the completion of the every member canvass on a card furnished from the State Board office. The card is as follows and this report is exceedingly important:

"For the support of the Church of which I am a member and for the work of Christ as carried on by my Denomination, including State, Home and Foreign Missions, Christian Education, the Orphanage, Hospitals and Aged Ministers' Relief, I pledge to give through my Church next year, 193....., either;

1. One-tenth of my anticipated income by the week,

or
2. I will give through my Church \$..... per week.

(If you adopt number one, place an X; if you adopt number two, place figures representing weekly gift. If not possible to give by the week, state how you will pay.)

3. In the event my income for the year falls short of my anticipation, this pledge shall not be binding upon me or upon my family, only insofar as I, or they, may be able to pay."

If the churches throughout the State will cooperate with us in this undertaking, we will have the most complete organization and more important information concerning the work of our churches than we have ever been able to obtain before.

—BP—

THE FATHERS OF SALEM

Rev. A. Cunningham-Burley

The world may be thankful that the young are so abundant in it. That clever and entertaining writer, Mr. Coulson Kernahan, has described once and forever, the horrors of "A world without a child." In that memorable dream-story of his, we have a grim outline of the sullenness of despair in which a childless world settles itself down to die. In that world whose days were numbered, men and women who had wantonly rebelled against the presence of little children, were moving about haggard, stern and worn, with a spirit of hatred and scorn, the one for the other. They had come to regard the infant's smile and the schoolboy's play as an intrusion upon their life of full-fed ease, and God had heard their selfish repinings; had taken them at their word and had decreed that the world should come to its last generation. Henceforth, springtime as usual, but no new bud or flower in the garden; no new bird or beast of any kind; no new child in the home. The life of the world was to become like a fire that had no power to kindle a new flame, but was destined to burn itself out into eternal dark.

We may be thankful, indeed, that such is not our fate; that the world in which we live, though so recently swept by the fires of War, is not full of only men and women with their grave looks and anxious hearts, but on every hand there are growing children with their fresh and eager faces exercising a softening and sanctifying influence on the older life of their seniors.

Oh let us thank God again for the young folk, for if a world of adults alone would be a desert, surely a world without a child would be an empty and hopeless desolation!

And the world was gradually becoming a desolation in this respect, when Jesus Christ came into it. We cannot think of the women and children who lived in those far-off times without a shudder. For motherhood there was nothing but contempt, and for childhood nothing but undisguised impatience. Women had no rights and children had no title to consideration. But as soon as Christ came amongst us, He altered all that. His attitude towards women and children was such that they immediately felt at home in His presence. All His references to women are respectful and sympathetic. Many of those who accompanied Him and hung on His words were women-disciples, whilst some of His most delightful parables are drawn from women's work in the home. All this tended to alter woman's position in the world. As for the children, He was exceedingly fond of them. They were so queer, delightful and human, that He was not afraid to look upon them as living little emblems of the Kingdom of God. It was not once only, we may be sure, that Jesus illustrated the child-like spirit in religion from the living models that stood about Him with their upturned faces while He was speaking. Again and again His fondness of children manifested itself. They were so harmless, so meek, so conscious of their own weakness as to become significant object-lessons to those who desired to enter into the blessedness of "the poor in spirit."

It is no wonder that the Saviour's divine love of children should have created in the hearts of parents a desire that their offspring should come

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immediately under His notice. Hence the three evangelists are careful to tell us that certain persons brought their children to Christ for His blessing. Now, because these little ones are described by St. Mark as being "young children," we have fondly concluded that they were brought to the Saviour by their mothers. Hence the familiar lines—

"When mothers of Salem their children brought to Jesus

The stern disciples drove them back and bade them depart."

But it will surprise us to be told in the exact language of Inspiration that the stern disciples rebuked, not mothers but men, and that it was the fathers of Salem who were reproached and upbraided that day? The reason for this is not far to seek. The records tell us that the Master was on His last journey to Jerusalem. He had made His final departure from Galilee and was now passing through Peraea, the scene of His baptism and early ministry. That He was exceedingly well known in the neighbourhood, goes without saying. Crowds followed Him without interruption and in the crowd were those who came on various errands. The Pharisees came with their questions, a young ruler with his perplexities, and parents with their children; and it would appear that these last were the most resolute of all. At all costs they were determined to get a parting-blessing for their children from the good and wonderful Man who was leaving their country. But the crowd surrounding Him was so great and boisterous as to effectively prevent children-in-arms from getting anywhere near Him. So the fathers resolved to make a way for the mothers by pushing unceremoniously through the mobbing multitude, and it was this determined and masterful behaviour that seemed to call for the interference of the disciples. Nothing can baffle a mother's instinct or a father's initiative when the well-being of their children is to be considered, and if there is one page of the Gospel story more beautiful than another it is the one that shows us these parents, desiring not only to devote themselves to the Saviour, but all that they had,—their children as well as themselves.

We mention this because there are not wanting those who today are ready to challenge the cause of the little children in the face of those who would check and hinder the growth of right principles and good habits in youthful hearts. Never were children better cared for than today; never was a higher valuation placed upon child-life than at this hour. But it was not always so. We need not go back more than one hundred years for evidence to prove that a considerable section of our population was in danger of relapsing into barbarism. Even in the early days of Queen Victoria's spacious reign, the aggregate of crime was becoming so great as to constitute a grave menace to the State. Houses of Correction were instituted at home; penal colonies were opened across the seas where convicted law-breakers were whipped and put to degrading tasks. The astonishing thing was, that in spite of lash and prison labour, profligacy, poverty and crime did not abate to any appreciable extent. It was not until the discovery was made that neglected children formed the raw material for full grown criminals, that steps were taken by the Legislature to arrest the evil by insisting upon a thorough and universal education of the young. Those efforts were happily seconded in a remarkable way by benevolent individuals and religious societies, with the result that Ragged Schools, Rescue Homes and kindred institutions characterized the philanthropy of the day. But even greater advancements of Christian compassion were in store. There were those whose attention had been drawn, not so much to the needs of the outcast and neglected youth of the kingdom, as to the more refined problem of the orphan child, and of these, the name of C. H. Spurgeon of blessed memory, stands out conspicuously as one of the Great-hearts who challenged the cause of the fatherless children. To him it was given

to stand between the lonely widow and a hostile world, and, like the fathers of Salem, to give many a young and tender life the rare opportunity of coming immediately under the blessing of the Son of God.

There is a story told of William Blake, that one day a lovely child of wealthy parents was brought to him as he sat in his old worn clothes, amidst poverty, decent indeed, but only one degree above absolute bareness; he looked at her very kindly for a long while without speaking, and then, gently stroking her head and long bright curls, said, "May God make this world to you, my child, as beautiful as it has been to me."

—BP—

"THE WAY OF TRANSGRESSORS IS HARD" William James Robinson, D.D.

Edward "Toddy" Dillon of St. Louis, member of a prominent family, well bred and educated, was recently arrested in Chicago charged with robbery. He had charmed North Shore residents with his manifest good breeding and university education and was escorting a young society woman to a play when one of his robbery victims recognized him and caused his arrest. When arraigned in court he agreed to plead guilty.

Standing before the court he said: "Judge, there is no use my mouthing vain regrets as to why I have been such a fool. When I was 19 years old I was in New York and with a Sophomore from Princeton I became involved in a fight in a speakeasy. As a result of this escapade and because of the prominence of my family, I was forced to plead guilty to robbery, for which I received a sentence of six to ten years in Sing Sing.

"I served four and one-half years and then was released on probation. For this trouble I am in now, I face seven years to be served in Sing Sing for violation of parole.

"Judge, I believe I can be reclaimed. I have more in me than most defendants who come before you. My grandfather was Judge Daniel Dillon, a former district judge in Missouri. My father was a prominent doctor in St. Louis, who at one time was a candidate for the coroner's office.

"Judge, give me something to live for. I have seen prisons, and truly they are houses of living death. Give me an opportunity to come out and make something of myself.

"I was more of a fool than a villain. I have no blood on my hands. I was just a foolish boy and stepping out of prison and tasting life."

This young man has learned perfectly that "The way of transgressors is hard," but he learned it too late to avoid the shame, disgrace, remorse and ruin that inevitably comes to the reckless transgressor. His story is the story of countless thousands of young people who have ventured and lost all. It is never wise, manly, courageous or heroic to trifle with evil. Whoever consents to depart from the paths of rectitude for thrills, or any other reason, is inviting disaster.

He intimates that his first crime was committed in a speakeasy. Bad as they are it was not the real cause of his downfall. Such places are far removed from the paths of rectitude. He had developeed tastes and cultivated passions that found a congenial atmosphere in such places. This, and not the speakeasy, was the cause of his ruin.

When apprehended and made to face justice he said: "Judge, I believe I can be reclaimed. I have more in me than most defendants who come before you." But why did he put himself in a condition to need reclaiming? If he had so much in him why did he not respect it rather than disgrace it? He asks the judge to give him something to live for. He had had everything to live for, but cast it all aside as worthless. Such pleas are foolish mouthings—the vain subterfuges of a lover of folly. He had deliberately played the game and lost. He had no one to blame but himself.

Why do splendid young people get into such predicaments? It is true that no one intends

to do it. "Vice is a monster of such hideous mien that to be hated needs but to be seen." If that is true why does it devour so many persons? Because the devil has transformed himself into an angel of light. Sires sing alluring songs that fall upon the ears of the lovers of carnal pleasures and deludes them. Every one in the paths of ruin thinks he will turn back in due time, but when he tries to retreat he finds it hard to do.

It is the beginning of a course of action that needs serious consideration rather than the end. Whoever avoids the first drink will never be a drunkard. Spurn all contacts with the instruments of evil and you will never become vicious. The fish that bites the bait is the one that gets caught. Those who taste the pleasures of sin are the ones who drain its cup of its bitterest dregs.

The home is responsible for the making of most great transgressors. Many parents familiarize their children with the instruments of evil, and the ways that lead to ruin, and then when one of them yields to the wiles of the devil they are horrified. Not every acorn becomes a giant oak, but each oak was once an acorn. Whatever has the possibility of evil in it should be kept out of the home and away from children.

Parents should keep themselves so busy instilling virtues into their children that they will have no time to learn vices; and make virtues so charming that the least vices will appear hideous. Cause them to know that the only abiding joys and lasting pleasures are found in righteousness; and that the pleasures of sin are as the poison of asps and quickly turn to the bitterness of gall.

Kansas City, Mo.

—BR—

A FEW QUESTIONS FOR LAYMEN H. F. Vermillion

I desire to ask laymen in the churches a few important questions.

If God had called you to be a minister of His Word and work, would you be happy if you knew that the members of the church you served felt and acted toward you as you feel and act toward the man whom God has given you as pastor?

If you were a minister and had served the best you could through a long life, not seeking earthly gain but giving the best of self and service to the Master would you be happy if the people whom you had served neglected to provide any income for your declining years?

If you were a minister with a growing family and you should lose your health or become disabled, would you feel that it was right for the churches to leave you and your family to suffer want when at small cost to them they could have provided a reasonable income for you and had been urged to do so?

If you were a minister and you had to bear daily the burdens of the Lord's work, to manage your own affairs and to share the griefs, burdens, and sorrows of others, do you think it would be a relief to your spirit if you knew that your church loved you enough and were thoughtful enough of you and yours to cooperate with you and your denomination in providing disability and age income for you and income for your widow and orphans in case of your death?

If you were a minister do you think you could be as happy and could work as efficiently if you knew that in old age you would be without any assured income or support?

If the answers to these questions are self evident, will not you as a layman use your best efforts to have your church join with your pastor to secure for him membership in the Service Annuity Department of The Relief and Annuity Board of The Southern Baptist Convention? Such memberships provide disability and age income for ministers and income for their widows and orphans.

—BR—

The Baldwin Church withdrew from the Prentiss County Association to unite with Lee County. In the Prentiss County Association a resolution was passed looking to the combining of this body with those of Alcorn and Tishomingo, as in former years.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

A Call to Prayer—Oct. 7th

"If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II Chron. 7:14.

The Executive Secretary of the Every-member Canvass, Dr. Fred Brown, has suggested Wednesday, Oct. 7th, as a day of prayer. The Every-Member Canvass is the most stupendous task ever undertaken by the denomination, and the very best efforts of all will be necessary to bring success.

You and I know that the best preparation we can make is to spend the day seeking His divine will and leadership in this great movement. DO NOT FAIL TO SEEK HIS FACE OCT. 7th!

The following is a testimony of the Week of Prayer: "This has been the greatest Week of Prayer we have ever had in our church. We observed the entire day of prayer with the young people on Wednesday, beginning at 8 o'clock and continuing until 8 that evening. We arranged two prayer rooms at the church and the W. M. S. had two women present all day. Every thirty minutes during the entire day the church bell was tapped to remind those who were at home just what State Mission objects we were praying for at that hour. We registered each one who came and that evening we had the names of 82 people who had dropped in that day to pray. It was truly a spiritual feast."

Mrs. C. E. Thompson, Prentiss, Miss.

There are a number of societies in the state that want to study mission books on our study course but because of lack of finances just now they do not feel able to buy the books. If you have some books you have used, I know you will be happy to lend them. If you have six copies of "The Why and How of W. M. U." will you lend them to Mrs. W. A. Varnado, Osyka, Miss.? Thank you.

Another blessing that has come from PRAYING! One society has been holding prayer meetings in the interest of their state mission Week of Prayer. They dared set their financial goal at \$100.00 when they had never given half that amount before. The following is quoted from a letter just received from that society: "When we took our offering yesterday we had nearly the amount for which we had been praying, and by the time our few members, who were absent, send in their gifts there will be at least \$100.00. We certainly had a season of rejoicing and thanksgiving. The Lord indeed hears and answers prayer."

FIVE WAYS W. M. U. AIDS

By Mrs. W. J. Cox, President W. M. U.

Southern Baptists are arraying themselves against a giant as formidable, as strong as Israel's Goliath. Giants should ever call out the faith, the faculties, the resources of the soul in men. Without them, people live in delicate ease, dreaming away their days. Any situation that rouses Christians to triumph over their giants of indifference, ignorance, sin, is a blessing. The W. M. U. should be no exception. It would be easy to disdain the potentialities of this organization because, like David it is "of a fair countenance." Like Eliab, some may be inclined to smile at the idea of its rendering any real service, saying: "Why camest thou down hither? With whom hast thou left those few sheep in the wilderness? I know thy pride . . . thou art come down that thou mightest see the battle."

Our Young People's Column

"Ask not to be sure of thyself,
Tis better of God to be sure,
For those who are sure of their God
Triumphant are, and endure".

Truly these words express our sentiment. On this page you are reading of the evidence that we can always be sure of our God. When we humble ourselves and pray, truly He hears our cry.

Our Day of Prayer was a great blessing, as we are receiving daily letters and expressions from over the State. One of our College Y. W. A. presidents writes "What a wonderful day we have had! Just let me tell you about it. The Y. W. A. and B. S. U. Council began the day at the lily-pool—morning prayer service. In Dockery we had our prayer room and we really had a day of continuous prayer. We had a good chapel program on missions."

The First Church, Jackson, was the scene of a glorious day, Sept. 23. The prayer room of the Y. W. A.'s was most inviting with ferns and flowers and a picture of Christ in the Garden hanging in a prominent place. The spirit was one of reverence and quietness as the placard "Alone with God" greeted each new comer. The evening of prayer service was an evidence of the earnest prayers of the day and the efforts of many leaders. Each organization marched into the S. S. auditorium wearing their respective colors before a great audience assembled there. The program was beautifully given, but sweetest of all was the bringing of gifts, when each child marched quietly by the large offering box with the outline of Mississippi on it, and "presented gifts unto the Lord". How happy were the girls of one organization who had set their goal at \$10.00 to find that after the "Day of Prayer" their gifts were \$28.30.

"Ask not to be sure of thyself,
Tis better of God to be sure."

The above report only leads us to look forward to Oct. 7th as another Day of Prayer when our entire Southland shall be joined in petition for our Simultaneous Every Member Canvass in Every Baptist Church, Nov. 29th-Dec. 6th.

"PRAYER HAS NO VIRTUE UNLESS
IT CLEARS THE CHANNEL TO GOD."

If by chance you have not sent in your offering to State Missions please get it in to Dr. Gunter immediately so that we may publish our final statements as to the total receipts.

"THE LITTLE TRIBUTARIES FEED
THE STREAM."

Led by its past experiences, the W. M. U. chooses five smooth stones for its agencies of aid,—stones whose very smoothness indicate the erosion of time, testing.

(1) Faith in God. David said, "I come to thee in the name of the Lord of Hosts." Realizing that only through faith in Him will we find deliverance and victory, the W. M. U. is calling and urging its every member to importunate prayer, to the faith that overcometh.

(2) Faith in the cause. All the souls on the fields of home and foreign lands; the unevangelized; the needs of Christian schools and colleges; the pleading eyes of orphans and the sick; the uncertain steps of the aged prophets represent the cause. Obedience of Jesus' commands demands faith in them.

(3) Faith in the plans of the Promotion Committee. The W. M. U. has unbounded faith in the projected EVERY-MEMBER CANVASS. The census is a Biblical custom, originating more than 3,000 years ago when Israel was numbered in the wilderness. It is interesting to recall that many of the eleven numberings recorded in the Scriptures required a gift of special thank offering, and that the proceeds of the first census provided the silver blocks for the Tabernacle to rest upon. Should not this numbering among Southern Baptists also result in offerings that will uphold its efforts in obedience to the command to go into all the world? The W. M. U. can further aid in obtaining new tithers; subscriptions for denominational papers; in participation in the Day of Prayer, October 7, and seeking to carry out all plans of the committee.

(4) Faith in our members. All Southern Baptists have faith in the Promotion Committee. Knowledge of world conditions, missionary developments, our needs, our responsibilities, and our opportunities, gained through long years of study and participation, prepare the members of the W. M. U. for this hour. It is ready to make the contribution of its full cooperation. It is usually conceded that woman's organizational approach to women and youth is conducive to unique and distinctive results.

(5) Faithfulness to duty. Whether our duty be great or small; whether in remote district or city churches, members of the W. M. U. will seek to be faithful to their duties. If we thus work together, God who is faithful, will heal our land, bless our people, and like a shepherd lead his people to fountains of living water.

Our State Stewardship Chairman is reemphasizing our stewardship activities for this season and calling our attention again to the new leaflets that are available:

"Is your society already at work on plans for our Declamation Contest and our Four Months' Tithing Campaign? If not, please begin now to inform your people on these two worth-while subjects.

Both The Baptist Record and Royal Service have been full of excellent Stewardship articles for some months that it will be an easy matter to find material already in hand for a Stewardship program.

However, if you wish additional information, the following free leaflets are available at our Jackson office:

Tithers' Fellowship League.

Four Months' Tithing Campaign.

Proving God for Four Months (cards).

The Stewardship Chairman and the Declamation Contest. Stewardship Talks for Juniors.

The Stewardship Declamation Contest."

Mrs. Herman Dean.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

College Hill

In the early settlement of Calhoun
County, while the dusky Chickasaws
still roamed the forests and the wigwags of the redman dotted
the vales of east Mississippi, some
pioneer families from our neighbor-
ing state of Alabama settled along
the line of what is now Calhoun
and Chickasaw Counties and began
a new civilization. Like other pio-
neers of our great state these were
some of the best that our fair land
has possessed.

Among these early settlers were
a man by the name of G. W. Naron
and family and a Mr. Mansel and
family. The Naron family settled
just over the line in Chickasaw on
Topisaw bottom and the Mansel
family over in Calhoun on Bear
Creek bottom. The two families
were friends and neighbors, when
neighbors were few and friends
were real, and when the forests were
full of Indians, deer, wolves, tur-
keys, squirrels and other forms of
wild life. An occasional panther
and bear would enliven the situa-
tion.

As is the usual happening, chil-
dren came into each of these homes.
In the Naron home came W. W.
Naron, and in the Mansel home came
S. A. perhaps Sarah Ann) Mansel.
As time passed by and these two
young people came to maturity they
fell in love and were happily mar-
ried, thus uniting the two leading
families of this fair community.
Other young men and maidens of
the community followed the same
example. Soon there were a num-
ber of people residing there be-
tween Topisaw and Bear Creeks, one
of the best farming communities in
this part of the state.

In the course of a few years these
sturdy pioneers, who brought their
religion and love for God along with
them, desired a house of worship
where they and their children could
meet and worship and serve their
Lord. They also wanted to educate
their children as best they could in
a sparsely settled country. Conse-

quently a little log school-house was
erected on middle grounds between
the two creeks above mentioned,
just over in Calhoun County, to
serve as a place of education for
their children and a place to have
preaching. The name given to this
log-cabin was "College Hill". Just
why it was given this name I do
not know, for the hill is not high
and the little house had no resem-
blance of a college. Nevertheless,
the name was given and it has stuck
throughout the century that has
passed.

Pioneer Baptist preachers came
and preached to the scattered resi-
dents, and after a few years it was
decided to organize a Baptist
church at this school-house. This
was done and it was given the same
name as that of the school, College
Hill. This Baptist church has stood
the storms of three-quarters of a
century, as "The pillar and ground
of the truth" in that section. It
still stands and has 120 live and
working members. Rev. J. L. Com-
by is the present pastor, a young
man who was reared near there, and
W. W. Naron and wife, now heavy
with the weight of years, and their
daughter and son-in-law, Prof. Earl
Ferguson and wife, and their three
boys, are the pillars of that good
church.

A live Sunday School and B. Y.
P. U. are maintained way out here
many miles from any town. This
proves false the oft repeated say-
ing, "We can't have these organi-
zations out in the country". It is
all a matter of whether they are
wanted or not. The Ferguson fam-
ily wants these and they have them.
Any church can do the same if it is
willing to put forth the effort.

May this fine old church at Col-
lege Hill continue to live and grow
through the years that lie out ahead.
All honor to the worthy ones who
have kept the fires burning—"The
pillar and ground of the truth".
Such people are the "seed corn" of
our moral, social and religious civ-
ilization.

Pittsboro W. M. S.

One day last week the women of
Pittsboro Baptist Church had an
all-day prayer service for State Mis-
sions. The pastor was happy that
they were thoughtful and invited
him to be with them. Most of the
leading women of the church came
and it was indeed a day of prayer,
study and giving. Mrs. G. W. Ma-
lone, the president, led in the meet-
ing, and was ably assisted by Mes-
dames Murphree, Beckett, Byars,
Flanagan, Wooten, Countess, Strain,
Gregory, Lane and others. After
prayer and praise and study a nice
offering was made for State Mis-
sions. At the noon hour a splendid
dinner was served by the members.
Chicken, ice cream and all the other
ingredients were in evidence. We
enjoyed the happy social hour to-
gether as we did justice to the
things prepared by willing hands.
At the close it was decided to take
up the study of Matthew and Mrs.
Edna Strain was selected as teacher.
These women also discussed the mat-
ter of adopting one of our orphans
as their special ward. This will be
decided more fully next meeting.
These women are alive to the work
and the day was a happy and profit-
able one.

Notes and Comments

Rev. Wiley Flanagan, of Pitts-
boro Baptist Church, is now a stu-
dent in Clarke College, at Newton.
He is a fine, enthusiastic young
man, only sixteen years old; but he
is ready and able to preach the
word. A hard student is he.

Rev. J. L. Comby is now studying
at Mathiston, as he was not able to
go to one of our schools this ses-
sion. He is pastor of College Hill
and Shilo, in Calhoun, and Dividing
Ridge, in Yalobusha, and perhaps
other churches. He is a splendid
young preacher and has a bright
future before him if he can get the
proper training.

Rev. Z. C. Holland, who has served
Derma Church and some others for
the past few months, is now in the
Theological Seminary at Louisville,
Ky. He is also a young preacher
of promise and a useful life is pre-
dicted for him.

The Pastors' Bible Study Assem-
bly met on Monday, September 23rd,
with Pleasant Grove Baptist Church
some miles east of Grenada, in Gre-
nada County. The Assembly met
at three o'clock in the afternoon and
continued until 8:30 P.M. The fol-
lowing members attended: R. B.
Patterson, J. H. Hooks, C. T.
Schmitz, E. R. Henderson, B. L.
Hamby, Harvey Gray and R. L. Bre-
land. The first two chapters of the
book of Romans were ably discussed.
The session closed with an able ser-
mon by Dr. John H. Hooks, who
discussed the Greatness of Salva-
tion, Hebrews 2:3. During the re-
cess hour, 6:00 to 7:00 P.M., the
good ladies of the church spread an
abundance of all things good to eat
and invited all present to help them-
selves, which we proceeded to do in
fine spirits. Dr. Hooks was ap-
pointed to prepare the program for
our next meeting, 10:00 A.M. on
Monday following the third Sunday
in October, perhaps at Grenada.
The study will be Romans begin-
ning with the third chapter. Breth-
ren, we are having great times at
these meetings, come over and en-
joy them with us. Rev. Harvey
Gray is pastor of Pleasant Grove
Baptist Church, where the Assembly
met. His flock attended well and
we had a good congregation of local
folks. Among the most prominent
were the Trussells, Martins, Shaws,
Gillons, Thorps and others. Most
of those mentioned are descendants
of Elder John C. Martin, one of the
pioneer Baptist preachers of this
part of the state. We had a good
time and, with thankful hearts to
God and the good people of Pleas-
ant Grove who made it possible, we
turned our faces homeward with a
desire to visit them again soon.
Blessings upon them.

To the Baptist Churches of Car-
roll County:—Dear Brothers and
Sisters—I have been asked by Dr.
H. L. Martin, Executive Secretary
of the Baptist Education Commis-
sion, to act as Chairman of the
movement to raise funds for the
payment of certain debts now
against the Commission. This of-
fering is to be made in November.
No quotas are made, each individual
church is asked to do what it can.
Make at least an effort, give the

members a chance. No one is asked
for a large gift, but let each mem-
ber give something and the situa-
tion will be saved. This money is
an absolute necessity if Baptist
credit and the cause of Christ are
to be preserved. We love our
schools, our denomination, our Lord;
so let each Baptist do something,
what he can. I am writing a letter
to your clerk and pastor. They will
bring the matter before you. So
co-operate with them and let us
show our love for the cause of the
Master.—R. L. Breland, Coffeetown,
Miss.

"REMEMBER THE LORD"

The words of Nehemiah to the
people of Israel; to their rulers and
nobles when rebuilding the walls of
Jerusalem, B.C., 445-433.

Their enemies opposed them with
jeer and ridicule and finally con-
spired to fight them to hinder and
stop the work.

Then Nehemiah said unto the peo-
ple and their leaders, "Be not afraid
of them; remember the Lord, who
is great and terrible". "Remember
the Lord", the all-wise, all-mighty
creator of heaven and earth and all
that is in them." Ps. 89:11; Ps.
116:6.

"Remember the Lord", his judg-
ments, his justice, his goodness, his
mercy, and believe, love, and trust
him".

"Remember the Lord", our de-
pendence upon him and his promise
to provide for and protect all who
love and trust him. "Remember
the Lord", his blessings, his invita-
tions, his "blessed assurance" of
eternal life, through Jesus, to all
who believe, love and trust him.

"Remember the Lord", to worship
and praise him in prosperity, that
we may consistently call upon him
in time of trouble; for "mean and
selfish is the heart that will seek him
only when danger threatens or great
sorrow befalls".

"Remember the Lord", as sover-
eign ruler of his creation; none can
stay his hand or dare ask, "What
doest Thou?"

"Remember the Lord", as our Sa-
viour; for "Salvation is of the
Lord". —C. M. Sherrouse.

*Healing
Humanity's
Sins*

A True
Hospital
Story

We do a great deal of work for
the poor, crippled boys and girls.

Junior and Intermediate boys and
girls in Sunday Schools can help us
mightily in this Christian Ministry.
We will send free a booklet of Hos-
pital Stories and information to
every boy and girl who is inter-
ested enough to ask for it, sending
name and address.

Living Mission

SOUTHERN BAPTIST
HOSPITAL

New Orleans, Louisiana

The Sunday School Department

SUNDAY SCHOOL LESSON

For
October 4, 1931

Prepared by
L. D. Posey, Jena, La.

Subject: The Macedonian Call.

Golden Text: Go ye therefore, and make disciples of all the nations. Matt. 28:19 R.V.

Scripture for study, Acts 16:6-15; Rom. 15:18-21; for supplemental study, Acts 15:36 to 16:15.

Introduction

The key phrase for this lesson might be "new things". It is the beginning of a new quarter in our studies, a new missionary journey, new relationships, new persons, new experiences and new fields.

The date of the lesson was 51 A.D.

The lesson has its beginning in Antioch of Syria, across Asia Minor from east to west, and terminates in Philippi on the main land of Europe. With this lesson, Christianity ceases to be an eastern religion, and becomes a western religion, of which we are the happy beneficiaries now. Co-incident with the period of this lesson, is the line of demarcation between eastern and western civilization and enlightenment. Yet, some of the Modernists of the present day, tell us how Christianity has hindered the progress of the human race. I here and now make a motion that all such be deported at public cost, to Russia, China or central Africa.

The Lesson Studied

After the church council in Jerusalem, at which it was definitely and forever settled that salvation is by grace alone, through faith in Jesus Christ, without any admixture of works of any kind whatever, and may be received by any member of the human family, without regard to race or nationality, Paul and Barnabas returned to Antioch, and carried in written form the findings of the council. They had as their companions and witnesses from the church in Jerusalem, Silas, sometimes written Sylvanus, and Judas, members of the church in Jerusalem.

There was great rejoicing in the church when these faithful ministers returned with their glorious message. At this point in the sacred record, Judas drops from sight, while Silas comes prominently to view.

A new missionary journey was begun, and new relationships were established. Paul and Barnabas disagreed over the matter of having Mark as a member of their company, he having turned back before the termination of the journey on which they carried him. Here we see former fast friends separated because of the faithlessness of a third person. Perhaps there is more of that now than ever in the world's history. Even a casual observation of times and conditions points that way.

Barnabas took Mark and sailed for Cyprus, and drops from the sacred record. But there is no reason

for us to believe that he failed. The fact that Mark was afterward restored to Paul's confidence and esteem, would lead us to infer that their work was a success. In some respects, the Bible is as remarkable for what it does not say, as for what it does say. It never attempts to satisfy human curiosity.

With Silas as his co-laborer, Paul made for the churches established on his first missionary journey, going north from Antioch in Syria to a point where he could strike boldly westward for his destination. They carried with them copies of the findings and decisions of the first church council, and with these rejoiced the hearts of the members of the churches, the fruits of their former missionary journey. It was at that time that Timothy came into the limelight. He had a Greek father and Jewess mother. Though thoroughly trained in the Jewish religion, he had not been circumcised. At Paul's request, that rite was performed before Timothy started with them on their further missionary journey. This act was not blame-worthy, because becoming a Christian did not abrogate race rites nor customs, but rather enforced them. A present illustration is that of forbidden amalgamation of the black and white races. That is scientifically and religiously right, and Christianity re-enforces its enforcement.

While not so stated, later sacred writings confirm the fact that Timothy was saved when a mere lad, under the preaching of Paul, and at the time of this journey of the great preacher, was already prominent as a young Christian. It was evidently at that time that he was ordained to the full work of the gospel ministry, and later became one of the heroes of early Christianity.

It was evidently the purpose of Paul to remain on Asian soil; but after leaving the churches already founded, and launching out for further conquests, he had a new experience, that of the vision that brought the Macedonian call. The vision of whatever nature it was, came at night. The next day, without delay, the entire company made preparations to obey the directions of the Holy Spirit as indicated by the vision. Do we have visions now? If not, why not? There is an answer, but I will let the reader give it.

It was at the time, and under the circumstances just mentioned, that a new person came to the fore. This time it was "the beloved physician", a real "Doctor" Luke. He was destined to have a prominent part in the further work and early history of Christianity. After Paul, Luke was perhaps the greatest scholar connected with Christianity during New Testament times. He was the author of the gospel that bears his name, and the book we are now studying. Greek scholars tell us that Greek medical terms are frequent in his writings, and express precisions which otherwise could not be obtained, while his introduction to his gospel brings forth clearly

that he was divinely inspired to write as he did. With scholarship guided by the Holy Spirit, we have the incontrovertible facts upon which Christianity stands. The virgin birth of Jesus is the basal stone upon which the whole superstructure is raised. That fact too, was authenticated by a scholarly physician who had access to all the physical facts, and that from all viewpoints. Then away with the piffle of Modernists about the "consensus of scholarship". The New Testament is not only the product of the world's greatest scholarship, but that scholarship was God-breathed, infilled with wisdom totally unknown to the proponents of Modernism.

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WHEN EYES ARE RED
and inflamed from sun,
wind and dust, you can
allay the irritation with
Dickey's Old Reliable Eye Wash
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

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Pastor A. D. Muse just closed a week's B. Y. P. U. training school at First Baptist Church, Paul's Valley, Okla. 128 enrolled, 75 took examination and received diplomas. No "superficial work done". Hard work. Honest work. Thorough work. Real examinations—honestly taken and honestly graded. Real foundation for B. Y. P. U. work done. Everything from story hour to adults set up.

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IN YOUR SUNDAY SCHOOL OCT. 18-25.

EVERY HOME



COOPERATING WITH THE SUNDAY SCHOOL



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For the sake of the spiritual development of our children. Our Aim: "For the sake of the child—Every Home of Every Child Co-operating with the Sunday School." Prov. 22:6.

Literature and full information received by writing the Sunday School Department, Box 520, Jackson. Write for your literature now.

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Vice-President
LEDGE, M
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We are having with us for a few days Miss Frances Landrum, who is State Y. W. A. Worker. Miss Landrum is teaching "The Desire of All Nations", a book to be studied by members of the Y. W. A. It is the desire of the Baptist girls at M. S. C. W. to learn "The Desire of All Nations" and to do all in their power to help this desire to be fulfilled. We thank you, Miss Landrum, for coming and for the book you are teaching.

The Y. W. A. had a joint business meeting on Monday night. The Y. W. A. is divided into three circles, each circle meeting one Monday a month, and a joint meeting of all circles on one night a month. The Freshmen Circle meets the first Monday of every month, the Sophomore Circle the second, the Junior and Senior combined the third Monday. With the study course presented by Miss Landrum, and the hard work and prayers of the Y. W. A. members, the M. S. C. W. Y. W. A. is going to be one of the best.

And now we wish to bid you adieu. We shall see every B. S. U. organization in our dreams, and our dreams will come true at the State B. S. U. Convention, October 23-25. Will you be there?

WORDS FROM THE STATE REPORTER

One suggestion comes to you

EVERY CHURCH ORGANIZATION NEEDS MONEY



Through our liberal co-operative plan

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METAL SPONGE

Let the LITTLE FELLOW show your organization the way to greater usefulness and service.



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has helped more than 30,000 different bodies raise funds to successfully promote their work. It is a meritorious household necessity that sells and repeats easily. It cleans and scours everything—yet keeps the hands dainty and white. Write today for information regarding our liberal money-making plan.

through your state reporter from your state president, W. O. Vaught. In the state conference, which meets in Jackson, October 23-25, we are expecting each college to have charge of one booth in the basement of the church. Now that booth, to be a real success, needs some real thought and preparation put on it right now. Have you at your college started work on a plan yet? If you haven't, be sure to bring it up at the next council meeting. We want to know what you have done and what you are doing. If you have any unusual feature, play it up in the booth. Let's make our student conference in 1931 the biggest and best and most spiritual we have ever had. Begin to think and pray about it now, and don't forget to start work on your booth. For full information about the plan, write W. O. Vaught, Mississippi College, Clinton.

Next week, we plan to run on this page a full page of student testimony on the results and reactions of the summer programs, led by an article by W. O. Vaught. Watch for it and tell all your home folks about what was done in the next letter home, if they aren't in touch with The Baptist Record.

RELIGIOUS ACTIVITIES AT MISSISSIPPI COLLEGE

By Melva D. Morton

Five days prior to the opening of the session a group of sixteen earnest and efficient students composing

Continued on page 14

Cut yourself?



Don't wait—clean the sore with Tichenor's Antiseptic. Then bandage. This old favorite antiseptic is powerful. It kills germs. Helps heal. Ask your nearest dealer for a bottle.

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A POWERFUL GERMICIDE ANTISEPTIC

The Sunday School Department

SUNDAY SCHOOL LESSON

For

October 4, 1931

Prepared by

L. D. Posey, Jena, La.

Subject: The Macedonian Call.

Golden Text: Go ye therefore, and make disciples of all the nations. Matt. 28:19 R.V.

Scripture for study, Acts 16:6-15; Rom. 15:18-21; for supplemental study, Acts 15:36 to 16:15.

Introduction

The key phrase for this lesson might be "new things". It is the beginning of a new quarter in our studies, a new missionary journey, new relationships, new persons, new experiences and new fields.

The date of the lesson was 51 A.D.

The lesson has its beginning in Antioch of Syria, across Asia Minor from east to west, and terminates in Philippi on the main land of Europe. With this lesson, Christianity ceases to be an eastern religion, and becomes a western religion, of which we are the happy beneficiaries now. Co-incident with the period of this lesson, is the line of demarcation between eastern and western civilization and enlightenment. Yet, some of the Modernists of the present day, tell us how Christianity has hindered the progress of the human race. I here and now make a motion that all such be deported at public cost, to Russia, China or central Africa.

The Lesson Studied

After the church council in Jerusalem, at which it was definitely and forever settled that salvation is by grace alone, through faith in Jesus Christ, without any admixture of works of any kind whatever, and may be received by any member of the human family, without regard to race or nationality, Paul and Barnabas returned to Antioch, and carried in written form the findings of the council. They had as their companions and witnesses from the church in Jerusalem, Silas, sometimes written Sylvanus, and Judas, members of the church in Jerusalem.

There was great rejoicing in the church when these faithful ministers returned with their glorious message. At this point in the sacred record, Judas drops from sight, while Silas comes prominently to view.

A new missionary journey was begun, and new relationships were established. Paul and Barnabas disagreed over the matter of having Mark as a member of their company, he having turned back before the termination of the journey on which they carried him. Here we see former fast friends separated because of the faithlessness of a third person. Perhaps there is more of that now than ever in the world's history. Even a casual observation of times and conditions points that way.

Barnabas took Mark and sailed for Cyprus, and drops from the sacred record. But there is no reason

for us to believe that he failed. The fact that Mark was afterward restored to Paul's confidence and esteem, would lead us to infer that their work was a success. In some respects, the Bible is as remarkable for what it does not say, as for what it does say. It never attempts to satisfy human curiosity.

With Silas as his co-laborer, Paul made for the churches established on his first missionary journey, going north from Antioch in Syria to a point where he could strike boldly westward for his destination. They carried with them copies of the findings and decisions of the first church council, and with these rejoiced the hearts of the members of the churches, the fruits of their former missionary journey. It was at that time that Timothy came into the limelight. He had a Greek father and Jewess mother. Though thoroughly trained in the Jewish religion, he had not been circumcised. At Paul's request, that rite was performed before Timothy started with them on their further missionary journey. This act was not blame-worthy, because becoming a Christian did not abrogate race rites nor customs, but rather enforced them. A present illustration is that of forbidden amalgamation of the black and white races. That is scientifically and religiously right, and Christianity re-enforces its enforcement.

While not so stated, later sacred writings confirm the fact that Timothy was saved when a mere lad, under the preaching of Paul, and at the time of this journey of the great preacher, was already prominent as a young Christian. It was evidently at that time that he was ordained to the full work of the gospel ministry, and later became one of the heroes of early Christianity.

It was evidently the purpose of Paul to remain on Asian soil; but after leaving the churches already founded, and launching out for further conquests, he had a new experience, that of the vision that brought the Macedonian call. The vision of whatever nature it was, came at night. The next day, without delay, the entire company made preparations to obey the directions of the Holy Spirit as indicated by the vision. Do we have visions now? If not, why not? There is an answer, but I will let the reader give it.

It was at the time, and under the circumstances just mentioned, that a new person came to the fore. This time it was "the beloved physician", a real "Doctor" Luke. He was destined to have a prominent part in the further work and early history of Christianity. After Paul, Luke was perhaps the greatest scholar connected with Christianity during New Testament times. He was the author of the gospel that bears his name, and the book we are now studying. Greek scholars tell us that Greek medical terms are frequent in his writings, and express precisions which otherwise could not be obtained, while his introduction to his gospel brings forth clearly

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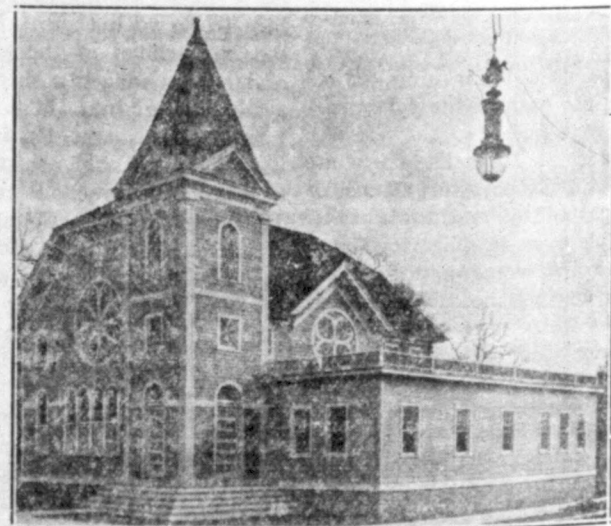
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Let the LITTLE FELLOW show your organization the way to greater usefulness and service.

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John W. Gottschalk
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through your state reporter from your state president, W. O. Vaught. In the state conference, which meets in Jackson, October 23-25, we are expecting each college to have charge of one booth in the basement of the church. Now that booth, to be a real success, needs some real thought and preparation put on it right now. Have you at your college started work on a plan yet? If you haven't, be sure to bring it up at the next council meeting. We want to know what you have done and what you are doing. If you have any unusual feature, play it up in the booth. Let's make our student conference in 1931 the biggest and best and most spiritual we have ever had. Begin to think and pray about it now, and don't forget to start work on your booth. For full information about the plan, write W. O. Vaught, Mississippi College, Clinton.

Next week, we plan to run on this page a full page of student testimony on the results and reactions of the summer programs, led by an article by W. O. Vaught. Watch for it and tell all your home folks about what was done in the next letter home, if they aren't in touch with The Baptist Record.

RELIGIOUS ACTIVITIES AT MISSISSIPPI COLLEGE

By Melva D. Morton

Five days prior to the opening of the session a group of sixteen earnest and efficient students composing

Continued on page 14

Cut yourself?



Don't wait—clean the sore with Tichenor's Antiseptic. Then bandage. This old favorite antiseptic is powerful. It kills germs. Helps heal. Ask your nearest dealer for a bottle.

TICHENOR'S
A POWERFUL
GERMICIDE **ANTISEPTIC**

The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

You know, "campaigns" are very much used now, and this week we are putting on a little campaign of our own. We want to raise \$5.00 each month for the benefit of the young men and girls who want to go to the Baptist Bible Institute, and can't, because of lack of money. Of course, \$5.00 a month won't keep even one there, but it will help to do it, and we are hoping that many others will answer Dr. Hamilton's call. I think, if we try real hard, that we can add this \$5.00 to our \$10.00 for our Orphans, and I am glad to do as much for the B. B. I. work as I do for the Orphans. So you will have to give only \$4.00 more each month, and I truly believe you can do it. I'm looking to hear from you just as soon as you read this, sending what you can for these two dear objects. Who will be first? Shall I put in the Page the name of the one who is the first giver?

A word about something else. Our monthly Bible Question Contest is closing its second month, with its two prizes to be given. I wish so much that more boys would take part in it. I have quite a number of answers from girls, only a very few from boys. And yet boys are the ones who are going to be our preachers after awhile, and it is important they shall know the Bible thoroughly. My desire about these Questions and Answers is that you shall know more of the Bible than you used to know. Boys, won't more of you write for our Page, and answer our Bible Questions? And I might say that I have a nice prize for a boy, a heavy leather pocket-book that our boy Plautus sent from London when he was living there. But dear me, I'm taking up too much space. Goodbye.

Love from

Mrs. Lipsey.

Study Roll

Lura Clark.
Mrs. W. M. Allen.
Miss Leta Mae Lupo.

BIBLE QUESTIONS No. 14: Ezra For Children Less Than 12

1. Why were the people of Israel and Judah carried away captive from their own homes? 2 Chronicles 36:5,12,13,15.
2. When they had been a long time slaves in a strange land, what great King sent a number of them back to Canaan, their home? Ezra 1:1,3.
3. How many went? Ezra 2:64,65.
4. How did those who did not go help those who went? Ezra 1:4,6.
5. What things that had been taken from the temple in Jerusalem did Cyrus give them back to take home with them? Ezra 1:7-11.

For People Over 12

1. What was the first thing the captives whom King Cyrus sent back to their homes did in the way of worship? Ezra 3:2.
2. When did they begin to build a temple for God's worship? Ezra 3:8.
3. What did the old men do when the foundation of God's house was laid?
4. Why did they feel like this? Ezra 3:12.
5. What prophets preached to the Jews at this time? Ezra 5:1.
6. What important man went from Babylon to Jerusalem in the reign of Artaxerxes King of Persia? What sort of man was he? Ezra 7:6-10.

Jackson, Miss., Sept. 22, 1931.

Mrs. P. I. Lipsey,
Clinton, Miss.

Dear Mrs. Lipsey:

We very much appreciate your generous donation, and want to sincerely thank you and the members of the Children's Circle for your kind assistance to our orphan children. Your contribution will help care for these unfortunate, dependent and orphan boys and girls, which will contribute much to their welfare and happiness.

Again thanking you for your interest and assistance, we are

Very sincerely yours,
The Mississippi Baptist Orphanage,
By O. C. Miller, Supt.

PRIZE WINNERS

For Children Under 12
Willard Mills, Lucedale, Miss.

For People Over 12

Edwin Evans.

Prize-Winning Answers

Here are my answers:

1. The daughter of Pharaoh King of Egypt.
2. In asking for an understanding heart and in judging to whom the child belonged. 1 Kings 3:27.
3. 3,000 proverbs.
4. 7 years.
5. 40 years.
6. Riches and wisdom.
7. Jesus.

Edwin Evans.

Answers

1. Elisha was plowing 12 yoke of oxen when Elijah saw him.
2. Elisha put salt in the springs to make the water good to drink.
3. By putting meal in the poisoned pot of Pottage.
4. God blessed and multiplied it.
5. Elisha told Naaman to wash seven times in the River of Jordan and he would be healed.
6. Gehazi.

Willard Mills.

State Line, Miss., Sept. 19, 1931.

Dear Mrs. Lipsey:

I am sending 25c for the Orphans. I am in the 4th grade—am 9 years old.

I want to join the Children's Circle. We have a Sunbeam Band with 21 members. Mrs. Grimes is our leader. I am Secretary and Treasurer. We meet every Saturday.

Please print this in Baptist Record.

Love to all,

Zola.

Thank you and the Sunbeams, Zola, for the money. And as soon as you read this, I wish you would sit right down and send me your whole name. Did you know that you wrote only Zola?

Leland, Miss., Sept. 21, 1931.

Dear Mrs. Lipsey:

It has been quite a while since I wrote you.

Daddy, Mother and I spent several weeks at Montreat, N. C. We had such a good time.

I am in school for the first time. Like it just fine. Love my teacher, Miss Turner.

Our hearts were made sad when we read of the sudden death of one of our members, T. C. Burney, Jr. Tenderest sympathy to his loved ones.

Aunt Nannie and I enjoy reading The Children's Page and looking up the Bible Questions.

Enclosed find \$1.00 for the Orphans.

Love and best wishes.

Mary Adelyn Milam.

It has been a long time since you wrote last, Mary Adelyn—or are you called just Mary, which is so

sweet? Thank you so much for the dollar: it makes me feel good to get for the orphans as much as that. Come again soon.

McCall Creek, Miss., Sept. 17, 1931.
Mrs. P. I. Lipsey,
Jackson, Miss.

Dear Mrs. Lipsey:

I thought I would write a word, as I have tried to answer the Bible questions. I have read them so long and enjoy them so much.

Lots of love to you and the Circle
Mrs. W. M. Allen.

I am certainly pleased with your appreciative words, Mrs. Allen, and that you sent such good answers to our questions.

Crystal Springs, Miss., Sept. 19.

Dear Mrs. Lipsey:

I am in the fourth grade at school. It will be going on six weeks Friday. I like school, because I have so many to play with.

I am sending the answers to the Bible questions.

Love to the Circle.

Lura Clark.

P. S.—Put me on the study roll. I have put your last answers, Lura, in the envelope for next month, October. They are good.

AN EXPRESSION OF APPRECIATION OF DR. LEN G. BROUGHTON

It was our rare privilege and joy to have Dr. Len G. Broughton with us in a series of Evangelistic and Bible Conference Services last October 5th to 19th.

I have had many inquiries through the mail and otherwise about the results and reactions of the meeting. I have purposely waited a whole year to write anything for the press. Now that we have gone through all the seasons of the year I feel that I might say a word about the lasting results of the meeting as that is the worthwhile feature of a meeting.

Dr. Broughton, in my judgment, has the message that the churches need today, and he has the greatest gifts in delivering the message of any man among us. He presents the abiding doctrine of the Bible with a simplicity and saneness that appeals to all classes. He can interpret and expound the word of God in a most unique and refreshing manner. Evidences of this fact was attested by the presence of the largest crowds in the history of the church and perhaps the history of the city. The immediate result of the meeting was about one hundred additions, seventy of whom were on professions of faith. Permanent result has been the deepening of the spiritual life of the church which

has resulted in additions at nearly every service throughout the year even the mid-week services. There has not been a Sunday throughout the year, including the vacation months, regardless of weather conditions, that we have not had to open one or more annexes to accommodate the crowds.

Our Sunday School and Young People's Unions have had a sustained increase in attendance of about forty per cent over last year. Our mid-week services have been most satisfactory and our finances have shown a gain of about thirty per cent.

Of course I do not mean to say that these results would have been obtained without good organization and faithful work on the part of our leaders; but I do mean to say that Dr. Broughton, through his plain gospel preaching, did deepen and strengthen the spiritual foundation upon which we have tried to build always. His influence is as much felt and expressed today as it was the day after he left. He is a genuine Christian character and from him radiates the warmth of the love of his Master.

May God lengthen his days, broaden his field of service and bless his preaching to the salvation of men and to His Own Glory is the wish and prayer of his friend.

—Chas. Strother Henderson,

Pastor First Baptist Church,
Greenville, Mississippi.

P. S.—Dr. Broughton does not know that I am sending this message to our denominational paper.

C. S. H.

—BR—

Two boys met in the street.

"What's that you've got in your buttonhole?" asked one.

"Why, that's a chrysanthemum," the other replied.

"It looks like a rose to me."

You're wrong, it's a chrysanthemum."

"What do you mean? Spell it!"

"K-r-i-s—it is a rose!" ejaculated the first boy, as he took another look at the flower.

—BR—

"THESE PECULIAR BAPTISTS"

A simple, short, clear, fair discussion of the History and Doctrines of the people called Baptists. Seven chapters. Written for rural people by a rural preacher. Order one or more copies now from author. Only 25 cents postpaid. A. M. Overton, Baldwyn, Mississippi.

Now Is The Time For Church Action

The budgets for 1932 based on a thoroughgoing Every Member Canvass to be made November 29 to December 6 will soon be adopted by the churches.

A host of pastors have signified their willingness to participate in the Service Annuity Plan of The Relief and Annuity Board which will provide ministers with disability and age income and income for their widows and orphans.

But to make the Plan effective it is necessary for the churches to join with the pastors and The Board by providing in their local budgets the moderate sum which the Plan requires. Let it be provided.

The Board will gladly give any information desired.

The RELIEF AND ANNUITY BOARD of The SOUTHERN BAPTIST CONVENTION

1226 Athletic Club Bldg., Dallas, Texas

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Simpson Co. Associational B. Y. P. U. Sets Goals for Year

The Simpson Co. Associational B. Y. P. U. under the leadership of O. P. Moore, president, has set up worthy goals for the new year. Their slogan is, "A B. Y. P. U. in Every Baptist Church", and their goals are as follows:

To have a General Organization in eight churches.

To have a Study Course taught for each union in every church.

To award 600 B. Y. P. U. Diplomas and seals for study course work.

To have at least half the B. Y. P. U.'s A-1 for at least one quarter of the year.

To base the Associational B. Y. P. U. Programs on Calendar of Activities.

For each union to give at least one demonstration program each quarter.

To have at least twenty-five or more from each union to attend the District B. Y. P. U. Convention next June.

To have thirty-five attend the State B. Y. P. U. Convention.

To have twelve representatives attend the Southwide B. Y. P. U. Conference.

To have every B. Y. P. U. taking at least one B. Y. P. U. Magazine.

To have at least fifty per cent of the B. Y. P. U. Membership tithers.

To have at least fifty per cent of the membership keeping up the Daily Bible Readings.

To have the Associational B. Y. P. U. reach the Standard of Excellence.

Macedonia Entertains Simpson Co. Associational B. Y. P. U.

Sunday, October 11, 2:30 P.M.

President in charge with Chorister leading song service.

Song—Loyalty to Christ.

Song—Stepping in the Light.

Song—My Desire.

Song—His Way with Thee.

Scripture reading: Eph. 6:10-18—Roy Hayman.

Prayer for our Southwide Every Member Canvass.

Roll Call by Secretary.

Report of Vice President on last quarter's work.

Bible Character Drill by Juniors of Group 2.

Playlet, "Getting Records", by Macedonia Seniors.

Special music.

Talk—Efficiency in Christian Living—Auber J. Wilds.

Report of Secretary.

Awarding of Banner.

Offering and closing song "Ready" Last verse to be sung with head bowed as closing prayer.

Lexie Sets Up General Organization

We are happy to add to our growing list of General B. Y. P. U. Organizations Lexie in Walthall Co. Miss Nell Evans, one time District Junior and Intermediate B. Y. P. U. Leader for District Six, ever interested in B. Y. P. U., which means

the development of the Christian lives of the young people, immediately went to work to develop the very best possible B. Y. P. U. organization in Lexie, where she is working. She has been elected to the office of Director and has set the standard as their goal, gotten free tracts for all officers of all B. Y. P. U.'s and expects to place Lexie at the head of all churches in B. Y. P. U. work in that section of the state.

The Quarter's Honor Roll Changes

For years the Quarterlies have carried the list of A-1 unions as well as the list of all unions 100% in any one phase of the work. By vote of the B. Y. P. U. Secretaries of the South the Magazine from now on will carry the list of A-1 unions and for lack of space the 100% list will be discontinued. You will look for the name of your B. Y. P. U. in the Magazine therefore rather than the Quarterly should it be fortunate enough to be one of our A-1 unions.

Your Report Is Due

Last Sunday was the last Sunday in the third quarter. All B. Y. P. U. Secretaries should make out the quarter's report and mail it in to our office for several reasons—First every union should have the record for the quarter presented to them that THEY may know just what they have done. Second, the church should be presented with a report of each union that they may know the status of the union. Third, it develops efficiency on the part of the secretary to make an accurate report each quarter. Fourth, it gives the union recognition in the state and southwide if the union has reached the Standard. Let us therefore have a copy of your Quarterly Report and we must have it in hand by October 15th if it is to get in the Honor Roll.

Catchings Delivers Cup to Eudora

Last June in the District B. Y. P. U. Convention in District Two there were three Junior unions and one Intermediate union that were 100% in enrollment of possibilities and hence the Chastain Loving Cup went to all four unions, each union to hold the cup one quarter each. It was voted that they take it in alphabetical order, so Catchings Juniors came first and have held the cup this first quarter, but now send it to the Eudora Junior union, who will hold it for this last quarter in the year, sending it January 1st to Shelby Juniors, leaving the Senatobia Intermediates to hold it for the last three months of the convention year.

Just 100 Days

Just 100 days from now and train loads, automobile loads and perhaps some airplane loads of B. Y. P. U. members will be heading for Atlanta for the meeting of the second Southwide B. Y. P. U. Conference. Mis-

issippi will be there and 150 is our goal! Will you be one of the 150? We shall appreciate expressions from any who are planning to go. If possible we would like to run a through train from Jackson with streamers 'n' everything that will mark Mississippi's interest. The blessing will be there, let's go after it.

Sunday, Sept. 6, closed our year of Associational B. Y. P. U. work. We are exceedingly proud of our success during the year. We have had twelve meetings: three county and nine district. Good programs have been rendered and much interest manifested.

The nominating committee submitted their report and the following officers were elected:

President, Mr. Frank Smith; Vice President, Mr. J. E. Formby; Junior and Intermediate Leader, Southern District, Miss Josie Penton; Junior and Intermediate Leader, Northern District, Mrs. Wilbrum Cocker; Group Captain, Southern District, Mr. V. Malley; Group Captain, Northern District, Mr. O. E. Talbert; Secretary-Treasurer, Mrs. J. E. Formby; Assistant Pastor, Mr. T. R. Coulter; Chorister, Mr. T. E. Lee; Pianist, Miss Beulah Spiers.

Our aim is to stimulate more interest in the work of the Associational B. Y. P. U. work for this next year. Mrs. J. E. Formby, Sec.-Treas.

The following is some notes from the B. Y. P. U. and church of Picayune:

The Senior B. Y. P. U. closed the month of August with 100% in attendance and a general record of 89%. The month of August was one of the hottest months we have had in this section, but the union has had one of the best reports since its organization some ten years ago.

At this meeting the president, Miss Bessie Lee Bennett, appointed a nominating committee to nominate officers for the next six months, which was as follows: Mrs. J. E. Formby, chairman, Evelyn White, Vera Penton, Elsie Stuart, Etha Mae Seal. The following general officers were present: C. Jake Mitchell, director; J. E. Formby, associate director; J. R. Stuart, chorister.

The following Sunday the following report was brought before the union and was accepted: President, Lefferiage Robbins, Vice-President, Mrs. J. E. Formby; Bible Readers Leader, Lena Mae Stewart; Recording Secretary, Evelyn White; Corresponding Secretary, Evelyn White; Treasurer, Lawrence Seal; Chorister, Ellis Tate; Pianist, Vera Penton; Group Captains, Etha Mae Seal and Elsie Stuart.

Sunday morning Rev. H. T. McLaurin, pastor of the First Baptist Church, turned in his resignation as pastor. Bro. McLaurin has served as pastor here for two and one half years, coming from Newton College, where he served as president for several years.—J. E. Formby.

Mother: "Whoever taught you to use that dreadful word?"

Tommy: "Santa Claus, Mama."

Mother: "Santa Claus?"

Tommy: "Yes, Mama, when he fell over a chair in my bedroom on Christmas eve."

AN EARNEST MESSAGE TO BUDGET CHURCHES

By Thomas J. Watts

The Southern Baptist Promotion Committee is now seeking to secure the adoption by all the churches of a worthy budget for the year 1932. Every Budget Church will, of course, provide for its local current expenses. This should also provide for the causes of missions, education, and benevolences. The budget funds for ministerial relief to be provided on the missionary and benevolent side of this plan will all go to pay benefits to a large group of aged and disabled ministers and to the widows of deceased ministers who are the wards of the denomination, and who without regular stipends from The Relief and Annuity Board would be without the bare necessities of life. The Relief and Annuity Board should receive a sufficient sum from the denominational side of the church budgets to pay worthy stipends to our aged and dependent Veterans of the Cross. This cannot be realized if the subscriptions made and paid for State and Southwide Causes do not approximate \$9,000,000. May God move on the hearts of our people to do this and more. The Relief Board's beneficiary list, already a large one, should be still further enlarged. Two hundred preachers and widows are now appealing to be included.

Then there is that larger group of active ministers who as sure as they live will become old or disabled. Many of these will die and leave helpless widows and orphans. The right sort of provision should be made by the churches for such contingencies. The Relief and Annuity Board has a widely approved and proved plan for enabling them to do this. Each budget church should face the question of its duty and privilege in this connection.

The Service Annuity Plan approved by the Southern Baptists at New Orleans May 1929 is the only sure (known) plan for providing adequate old age and disability incomes for our preachers and for the widows and orphans of preachers who die.

This plan will be put into operation January 1, 1932 if only our preachers and their churches will do their part toward making this possible. A host of preachers have signified their readiness to cooperate by paying into the treasury of the

Continued on page 16

HILLMAN COLLEGE Clinton, Miss.

The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Exceptionally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Hillman". Write for catalogue.

Build a Circulating Library of Baptist Doctrinal Books in every Baptist Church and Sunday School.—For the plan write... C. S. WALES
BLUE MOUNTAIN, MISS.

GOD WANTS ME

Stewardship and Personality and Time in Personal Service

What is Personal Service?

(a) It is Service; it is work with a purpose—that of lifting one's own community to more Christ-like living. It is "presenting my Savior" in MY community. "It is Social Service with the Gospel as its motive and conversion its aim."

(b) It is personal. There are no proxies if it is Personal Service. The plan "seeks not yours but you," primarily. Each individual woman must show her attitude and activities in her own community that she loves Christ and believes His Gospel.

Yes, God wants me to carry on his work here on earth. Human agency is the only means provided for spreading His Gospel. God gave his only begotten Son—Jesus gave himself for us. We read in II Cor. 8:5 "They first gave their own selves to the Lord."

Christ is an example of all that our subject means. All that we need to do is to live for him in all we do. The law of service was made plain in Jesus' own life. At the close of his ministry he turned to those who knew him best and said, "I am in the midst of you as he that serveth." As he lived, so he died, giving his life in service. Serving men is serving God. The one real service that God asks of us is to serve our fellow man. In Matt. 25:40 we have Christ's own words, "Verily I say unto you in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Yes, Jesus set the example of Personal Service for he went about doing good. The parable of the Good Samaritan is a study in Personal Service. There is nothing that marks off Christianity more sharply from non-Christian religions than its ideal of service.

We remember that the Aim of Personal Service is—"That the world may know." Yes, know Jesus as Savior. Salvation is free, but reward or honor is dependent upon service. True service will surely be rewarded. In Dan. 12:3 we find, "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever." What greater reward could we ask for? "It is required of stewards that a man be found faithful." (I Cor. 4:2.) Then we might ask how can I best serve my Master with what he has placed in my keeping? "Brighten the corner where you are." So

"Do not wait until some deed of greatness you may do.

Do not wait to shed your light afar.

To the many duties ever near you now be true

Brighten the corner where you are."

"Just above the clouded skies you may help to clear

Let not narrow self your way debar,

Tho' into one heart alone may fall your song of cheer.

Brighten the corner where you are."

"Here for all your talent you will surely find a need,

Here reflect the bright and Morning Star;

Even from your humble hand the bread of life may feed,

Brighten the corner where you are."

If we first give ourselves to God we will be faithful and will not be asking "How much of my time will I give God, but how much of God's time may I use for myself in pleasure, recreation or self seeking." Oh, that the eyes of men of God might be opened to see their opportunities and their ears opened to hear His call.

"To be a steward of the King
Steward of the Lord most high,
We must our lives and talents bring
Fair and honest to his eye."

The question of character or personality is not an individual matter, for no man lives unto himself. We must BE for the sake of others. A man's character is a vote that is cast every day for right and God or against them. How much lovest thou thy Lord? As Christ in the days of old asked, "Simon son of Jonas lovest thou me?" so today he comes to each one of us asking Daughter:

"Lovest thou Me? the Lord is asking,

As once He asked in Galilee;
He knowest our hearts before we answer,

But still He asketh, Lovest thou Me?

Oh, can we say with contrite Peter,
Despite his sad and shameful fall,
Thou knowest my heart, Thou knowest I love Thee,

Thou knowest I love Thee more than all."

"Lovest Thou Me? the Lord is asking,

How shall we show how much we love?

How can we live our love for Jesus,
And by our gifts our words approve?

My poor lost sheep, My lambs that perish;

I died for them as well as thee;

And what you do to seek and save them,

I count it all as done for Me."

—Mrs. Billie Barlow.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

Auburn Kirkwood, Student

One night as we met for prayer before going to French Market on an assignment, I felt especially burdened for lost people. Our petitions were definite for power to sing and speak and for convicting and converting power.

We drove down the streets singing, but all the time there was a prayer coming from my heart. When we reached the Market and started our service the crowd was very small and we had a young preacher. As the service continued I prayed for the Lord to manifest his power there that night. Near the end of the sermon two young men came by and I handed each one a Gospel. They stopped for a minute and I

said, "Lord, save those two boys tonight." They passed on out of sight, and the service closed.

Later as we were giving out Gospels I heard two boys back of a curtain saying, "This is a Protestant book. Let's give it back to him." I stepped around and they saw me, each handing me the Gospel. I said, "Boys, that is not our literature, that is the Word of our Saviour, written by a man inspired from God, written to us and for our benefit." They said, "Let us have them back, will you please?" I gave the Gospels back to them and tried to explain how to be saved. They became very much interested and both of them were in tears as we talked. One said, "I accept him as my Saviour now." I kept talking, and at last they both reached out their hands to me saying, "Jesus has saved me," and one of the boys stated that he wanted to go home and read the book to his mother and grandmother who had been Catholics all of their lives.

I promised that I would pray for them, and they agreed to pray, asking, "Of what shall we speak, and what shall we pray for?" I tried to tell them, and urged them to go to Sunday School and to join some church.

AN ENCOURAGING OUTLOOK

O. L. Hailey

There is a better day for our Negro Seminary. Our move into the city has been a wise one. We are encouraged over the outlook as we face the opening of this session. Many students are making earnest efforts to enter. I am seeking to help them. A little goes a long way here.

The National Baptist Convention has largely surmounted the internal questions and are going forward in a very encouraging way. They will meet their part of the running expenses and are making plans to give ample support to the Seminary. Let Southern Baptists be encouraging and carry the full program to the top of the hill. The Seminary will be cared for.

GALLSTONES KILL MILLIONS ANNUALLY

According to eminent medical authorities, Gallstones exact even a greater toll of lives than modern warfare. It is estimated that every year millions of people die directly or indirectly from Gallstones or kindred ailments. An old German doctor, Dr. Hildebrand, devoted years in an effort to find a Gallstone cure. His efforts were spured on by the fact that he was a sufferer himself. After numerous experiments he at last found a treatment that cured him of his Gallstones. The old doctor then prescribed this treatment to other sufferers. The amazing results they report is convincing evidence of the merit of his treatment. For a limited time thru the Dr. Hildebrand's Laboratories, Dept. J-3, 155 N. Union Ave., Chicago, Ill., sufferers everywhere may obtain a test of this marvelous treatment free. Anyone troubled with Gallstones, Liver or Stomach ailments should send their name at once.—Adv.

Continued from page 11
the Mississippi College B. S. U. Council, under the leadership of Chester Swor, Student Activity Director, and W. O. Vaught, State and Local B. S. U. President, returned to the college for a few quiet days of planning for the religious work of the campus during the session soon to open. The aim of the B. S. U. is to get every student related to Christ and the church in a definite way. Each student should become a participant in at least one of the unit religious activities which are the Sunday School, B. Y. P. U., Y. M. C. A., Noonday Prayer Meeting, and the Ministerial Association. With this purpose pre-eminent the Council began its work, and the result is that there is now on our campus a religious attitude seldom equalled and never surpassed in a college of this sort. Due to the work of Chester Swor and the Council this spirit is becoming more evident.

Our friends will be interested in a few facts concerning the five major religious activities of the Mississippi College campus. Our Noonday Prayer Meeting, assembling every day in the week, except Sunday, for twenty minutes prior to lunch hour, has proved an inspiration to students who participate, and its influence is felt in every group on the campus. Marian Perry, a consecrated layman, has the Noonday Prayer group under his direction.

The Y. M. C. A. is one of the oldest functioning religious groups on the campus. Its purpose on our campus is to promote a program of Christian fellowship, and in this capacity it renders a splendid service. Hannon Harper, spiritually aggressive, leads the Y. M. C. A.

The Sunday School classes constitute the largest religious activity on our campus. Six classes for Mississippi College students are well organized and capably taught. These classes function as a full fledged Young People's Department. It is an inspiration on a Sunday morning to see a large number of our students voluntarily responding to the challenge of the invitation bell. David Miller is showing his genuine capability in leading this large organization.

Our B. Y. P. U. is of approximately the same enrollment as the Sunday School, and is perhaps the most enthusiastic of the five unit organizations. Sixty-three on Sunday evening finds a splendid group of students trekking across the picturesque campus to the adjacent church where, through study and activity, they learn the fine art of Christian leadership. Whether B. Y. P. U. means "Back Your Pastor Up," or "Beyond Your Present Usefulness," the seven Mississippi College B. Y. P. U.'s run true. It is particularly interesting to note that the B. Y. P. U. constituency remains for the evening preaching hour virtually one hundred per cent. Another interesting observation is that our B. Y. P. U.'s are directed by the Captain of the Football team, James Sullivan, one of the rarest Christian characters the college has ever tutored.

Then, the last organization tabulated above is the Ministerial Association. In the class room of one

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of our most beloved and highly re-
spected professors, Dr. M. O. Patter-
son, the exponent of "specific in-
formation," we meet twice each week
for devotions and prayer. It is from
this Association that our Mission
bus goes out every Sunday after-
noon. Our student preachers preach
at Jackson at the Old Ladies' Home,
the Old Men's Home, the city jail,
county jail, and Charity Hospital.
This altruistic work greatly blesses
those who participate. The Asso-
ciation is this year attempting to
render a practical service to the de-
mination. Melva D. Morton leads
this group. The W. M. S. of the
Clinton Church makes possible the
mission bus through their deeply
appreciated contributions.

The Clinton Baptist Church
throws its heart and doors wide open
to our students, and in its services
our men find much spiritual food.
Dr. B. H. Lovelace, the consecrated
and aggressive pastor, is both coun-
sellor and friend to our students,
never becoming too busy to lend his
interest to student problems.

Of course, this does not include
the full scope of our religious at-
tempts, but it is sufficient to assure
our denomination that we are good
stewards of the investment it has
made in Mississippi College. In all
our activities we are extremely for-
tunate in the interest and advice of
a superlative faculty. This group
of men means much to us in inspira-
tion and information. They are both
scholars and friends.

In our attempts to touch every
student of the college in our pro-
gram our student leaders have not
forgotten to sit at the feet of and
work in harmony with Him who
said, "Learn of Me". We earnestly
solicit your deep interest in our
work. May the vigor of intended
criticism be turned to earnest
prayer and full cooperation with the
Mississippi College students and fac-
ulty in accomplishing these, our
common tasks for God's glory.

DODD COLLEGE

Dr. Chas. H. Brough, former gov-
ernor of Arkansas and past-president
of Central Junior College for Girls,
Conway, Arkansas, delivered the
convocation address at the opening
of this session of Dodd College for
Girls, Shreveport, Louisiana, Dr. M.
E. Dodd, President.

Doctor Brough spoke upon the es-
sentials of success, and in his open-
ing remarks predicted that the next
president of the Southern Baptist
Convention would be the president
of Dodd College, Dr. M. E. Dodd,
who is already First Vice-President
of the Southern Baptist Convention.
A gold award for the girl making
the most outstanding spiritual prog-
ress during the year was established
by Doctor Brough at Dodd College.

Dr. A. Q. Burns, Active Vice-Pres-
ident, the Executive in Charge, made
the academic announcements and
pointed out that this was the tenth
year of the incorporation of the M.
E. Dodd Foundation, and the fifth
year of the actual operation of the



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HAIR BALM**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Drugists.
Hiscox Chem. Wks. Patheogue, N. Y.

college, as well as the first year to
limits its activities strictly to col-
lege work without preparatory
courses of any sort. This higher
standing, it was pointed out, was
responsible for the college being in-
vited to establish a chapter of the
national honor scholastic society,
the Phi Theta Kappa, under the di-
rection of the four hundred junior
colleges of the American Associa-
tion of Junior Colleges, to which as-
sociation Dodd College has belonged
since 1928.

—BR—

A BAPTIST BIBLE INSTITUTE EXPERIENCE

Luther W. Woodward, Student

—O—

One cannot realize the significance
of street meetings in a great city
like New Orleans. When I began
going to Magazine Market with the
group that held services there every
Saturday night, I did not know it
would take three months, because
of their indifference, to get the
clerks and delivery boys of this
great business house to come to the
door and ask for gospels and tracts.

I stood at the entrance of this
place each Saturday night with from
two to three hundred gospels and
gave them to the people who passed
in and out of this market. Some
would not accept the gospels, but
most of them were taken freely.

It has been a joy to see these men
and women change their attitude
toward the Gospel of our Lord and
Saviour Jesus Christ. They not only
take the gospel now and read it but
later on ask for a copy of the New
Testament. They are eager to know
more about our Saviour. It is a joy
to present to these lost men and
women the plan of salvation and
then see them accept Jesus as their
Saviour. Also it gives me great
pleasure to have the privilege of
teaching them some of the truths
that are in God's word and of mark-
ing other passages for further study.

Christ is gaining ground at these
places of service through the songs
which are sung, through the
preached word, and by the printed
word of God which is given to them.
The Catholic priests are not so much
concerned about the preaching that
we do on these assignments as they
are about our giving away each Sat-
urday night from three to five hun-
dred gospels and tracts which are
being carried into the homes and
read.

—BR—

PINE VALLEY

—O—

I received my first Baptist Record
this week, and am boosting the Rec-
ord. I think it's one of the grand-
est papers ever.

I thank God for the good meet-
ings throughout the world, and the
harvest that has been gathered in.
We had a wonderful meeting at our
church, which is Turkey Creek.
Twenty-five were added to our
church. Thank God for them.

My prayers go out for the or-
phans, and other missions.

I think those who can't pay in
money can call on God for the won-
derful blessing to be shed abroad.
—Edyth Trusty.

—BR—

Dr. Arch C. Cree, pastor of the
First Baptist Church, Salisbury, N.
C., is preaching to capacity congre-
gations in a series of meetings with
the First Baptist Church at Coolee-
mee, N. C. Rev. A. T. Stoudemire
is the pastor and Mr. Charles B.
Hoover is directing the chorus. There
were over thirty confessions of faith
and twenty additions to the church
the first week. The meetings con-
tinue with growing interest.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50
years it has been
the household
remedy for all
forms of

**Malaria
Chills
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Fever
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It is a Reliable,
General Invi-
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Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES.
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12¹ST PRIZES of \$625⁰⁰ each!

JUST recently over \$26,000.00 in prizes have been paid in our good-will prize
distributions! These unusual offers are rapidly creating favorable advertising
and making new friends. Now join our latest "treasure hunt!" Scores of valu-
able awards totaling over \$8,200.00 will be paid this time. Easier to win a first
prize now—there are 12 equal first prizes of \$625.00 each and duplicate prizes
for all persons tying when prize decision is made. Here's the test. Act quick!

FOLLOW THE AUTO TRAILS

Can you do it? Every trail twists and turns, crossing other trails again and
again. This baffling test is a challenge to your skill, but I'll give you a fair start,
to make sure you understand.



Begin with trail marker No. 1 in the small circle at the
left. If you can follow this trail through the tangle you
will see it leads to the car marked "E." Some of the trails
go from left to right, others from right to left. When you
have done your best with each trail, write your answer
like this: "Trail No. 1 leads to car 'E.'" "Trail No. 2
leads to car . . ." and so on with all the trails. If you
prefer, you can draw straight lines from each marker to
the correct cars.

QUALIFY FOR THIS OPPORTUNITY

Rush your answer to me on a post card or in a letter, for
submission to puzzle judges. If you can follow three of the
six auto trails successfully and win first prize, you will be
awarded one of the 12 equal prizes of \$500.00 each.

12 Extra Prizes of \$125.00 Each for Promptness

making the total of each of the twelve first prizes \$625.00
cash or a new 1931 fully equipped Ford Tudor Sedan and
\$125.00. Duplicate prizes paid in case of ties. Cash re-
ward for all taking active part. No obligation. No
charges to try for prizes. No prize less than \$10.00. No
more puzzles to solve. Answers will not be accepted
from persons living outside the U. S. A. or in Chicago.
Send no money. Hurry!

W. M. CLARK, Manager, Room 156, 52 West Illinois St., Chicago, Illinois

Gray's Ointment
for 110 years has been a
dependable household reme-
dy for burns, cuts and sores.
At all drug stores. For free
sample write
W. F. GRAY & COMPANY
Nashville, Tenn.

WHAT'S THE MATTER?

Much is being said about our troubles. Everybody is trying to attend to everybody else business, and of it all it seems to me the real remedy has been overlooked.

I hope no one will understand me to say that people are falling away from grace. I merely meant to say there is a "falling away from the church". Especially is this so in our country churches. Many will be ready to say, "Oh, we have as many going to church now as we ever had". That may be true, but how about the percentage? We have so many more people today than we had back yonder. That old time fellowship has gone out of our churches and in the place of it has come factions and bitings which are responsible for the people staying away from church.

Now I do not want to set myself up to judge, but I feel it is only right to speak as I see, and if I be wrong some one can set me right, and if I be right then others may see the true light.

When people begin to drop out of attendance the other members say, "Oh, they are mad because we have Bro. So-and-So to preach", but nine out of ten times they are mistaken.

The blame lies upon all alike, the preacher and the members.

1st, We have those in the church who as in Apostolic days begin to follow the preacher and some to follow another preacher until a large majority have followed away, forgetting that they should all be following Christ instead of the preacher. Some want to keep the present pastor. Some want another, and still others want a former pastor. Thus the church is divided into factions.

Or on the other hand, in this day of the automobile too many of our good leaders have made the sad mistake of accepting more work than they can do. I know of several good preachers who have full time churches and two or three quarter time churches. They run out to these quarter time churches, preach for 45 minutes and back to their regular work without knowing that they have received the call to this work by one of the three factions, which remained with the church while two thirds of its members never attend, the result being those who need him most never see him.

Then, brother preachers, wake up. You can at least correct your part by giving up all the extra work that you are trying to drag along and let some of the many idle preachers begin to work.

I knew a farmer once who had a full crop on hand, had a little sickness in the family; his crop got grassy; the neighbors went in and cleaned out his crop for him and the first thing he did was to plant five more acres of corn.

Some of our preachers have a full crop of churches which begin to run away; call in a brother preacher, hold a revival, get everything to looking good, and then add on another quarter time church.

What prompts you to do this, brother preacher? Are you like the farmer, want more profits in the end? Or have you overlooked the fact that the same God who called

you into service is able to call others as good as you are?

Cut your work down to just full time, get out and mingle with your people and you will by your fellowship destroy more factions than the Devil can create.

Respectfully,

—O. C. Chance.

JUDSON COLLEGE
INAUGURATES NEW PRESIDENT

The Ninety-fourth session of Judson College opened formally on the evening of September 17, with the inauguration of Dr. L. G. Cleverdon as the new President. Dr. Cleverdon comes to Judson with a rich background of training and experience in educational and religious work. He is himself a man of sound scholarship and an advocate of high standards of training and culture. Alabama Baptists count themselves fortunate to have secured him as the head of their girls' school.

A spirit of enthusiasm prevailed throughout the opening of school at Judson, as many of the old girls returned early to welcome and assist the new students. General rejoicing was felt over improvements and alterations to buildings, the addition of new courses and equipment, and the return of teachers who have been absent on leave, as well as the addition of new members to the faculty. There is throughout the college and the state a feeling that this will be a great year in Judson's history.

—Ina Belle McKinnon,
Official Correspondent.

COUNTY LINE

County Line of Greene County, enjoys study course given by Miss Anna Vera Cameron.

Another Greene County church is surely awakening to service. Last week we were privileged to have with us Miss Anna V. Cameron, whose services were very much appreciated. She made so plain to us the way Christ would have us run a Sunday School.

The course studied was the "Sunday School Manual Training." The work began on Sunday morning and nice crowds attended all through the week. On Friday night officers were elected for a newly organized Sunday School. If any in the community had not realized a Sunday School could be run, they surely realize now that God helps those who help themselves, and that if we ask Him with seriousness we are sure He will guide us in our effort to promote His work. Every one seemed ready for work at Miss Cameron's departure. We hope to have her with us again. We are praying for her and will not forget the work she so splendidly gave us.

—BR—

Continued from page 13
Board an amount equivalent to 2½% of their monthly salaries. Likewise hundreds of churches have signified through their deacons or finance committeemen their intention to join with their pastors in this plan by paying to the Board 8% of the monthly salaries of such pastors. Pastors and churches, a great group of them, have said that they are ready to put into this fund the small amounts each month that has been

asked of them, and then let the Board by means of compound interest earnings and special gifts of the well-to-do and the wealthy do the rest. By these means a reserve fund will be provided sufficient to pay living incomes for all the participating pastors.

Now is the time to make church provision for the on-going of this great and sorely needed pension plan. Remember that it is from the local side of the church's budget that Service Annuity payments are asked. These cannot properly be paid from the Benevolent side of the budget. The preachers already retired and in need must be cared for there.

Budget churches should find a place for this pension plan alongside their expenditures for pastor's salary, music, fuel, light, and the like. There are enough churches in Mississippi alone that can do this thing this fall to insure the successful starting of the plan January 1st.

Remember, that this plan requires attention when the budgets are adopted. Do not crowd this important matter out.

—BR—

OUR HOSPITAL AGAIN
Webb Brame

Some weeks ago I was at our hospital in Jackson for the removal of bad tonsils. It was a genuine joy and great comfort to be in such a fine institution. I marveled at the orderly and efficient management of the Superintendent, Rev. Wayne Al-liston. His corps of helpers are as attentive and gracious as can be found anywhere. I knew we had a great little institution, but it is really a big one now—large in accommodations, spirit and service.

Gratefully,

—Webb Brame,
Yazoo City.

A BAPTIST BIBLE INSTITUTE
EXPERIENCE

Miss Carrie Gorman, Student

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Beginning at Jerusalem has come to mean New Orleans to the students of the Baptist Bible Institute. So in beginning at Jerusalem we have started street services on the corner of Washington and Magazine, just two blocks from the school. We hold our services in front of a restaurant, and next door seems to be a place where whiskey could be obtained. Across the street is a picture show.

At first there seemed to be so few people who would stop to listen, although many passed. Then one of our students brought a horn, which could be heard several blocks away. This drew quite a few people out of curiosity. It acts as a bugle call to the children, and when we begin our services they come from many blocks. At first the parents would call them in, but now our numbers have increased until at our last meeting we had about twenty children.

While the men are preaching and doing personal work we take these children, who come from all kinds of homes, and tell them Bible stories. We also give them Gospels, and by this means we hope that God may use us in taking the message of salvation into the homes, and that many may be brought out of darkness into his glorious light.

—BR—

Our little girls had been listening to Bible stories, among them the one about "the wise and foolish virgins." Next morning, on being asked their choice for the day, little Mary Anne cried, "Oh, please, let's have the one about the girls who ran out of gas." —Parents' Magazine.

Renew Your Health
by Purification

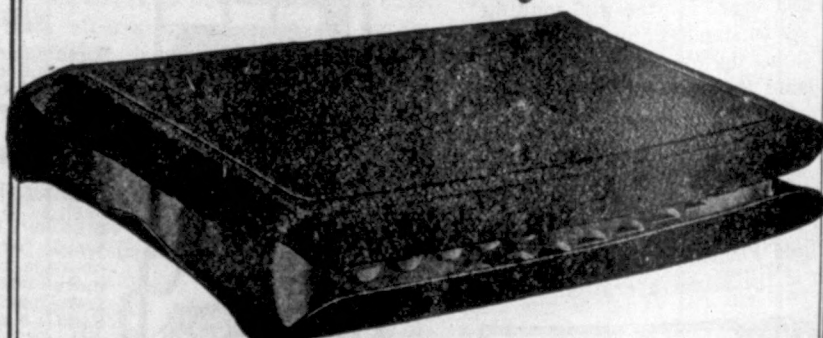
Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough

course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, 35 cts. All dealers. (Adv.)

On Every Gift Occasion

Give Somebody A Bible



Multiplied Thousands of Promotion Day Bibles Were Given In September. Wise buyers are already making selections from our large assortment and holding them for the Holidays. Christmas Shopping has already started. The Bible is the Supreme Gift—no other gift can take its place. Send for our "Treasure Chest" catalog of Bibles and Books containing classified gifts. Ready October tenth.

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